THE Catechiſme, or maner to teache Children the Chriſtian Religion.

Made by the excellent *doctor and paſtor in Chriſtes* Churche Ihon Caluin. wherein the miniſter demaundeth the Queſtion, and the Childe maketh Aunſwere.

EPHES. 2.

The doctrine of the Apoſtles and Prophetes is the foundation of Chriſtes Churche.

Imprinted at London, by George Robinſon.

1586.

The Minister.

Hat is the principal and chiefest end of mãs life? 1. Sonday.

The Childe.

To knowe God.

M. What mooueth thee to say so?

C. Because he hath created vs, and placed vs in this woꝛld, to set foꝛth his gloꝛie in vs, and it is good reason, that wee employ our whole life to his gloꝛie, seing he is the beginning & fountaine therof. Wherefore man was created and made.

M. What is then the chiefest felicity of mã?

C. Euen the selfesame, I meane to knowe God, and to haue his gloꝛy shewed foꝛth in vs

M. Why doest thou call this, mans chiefe felicitie?

C. Because that without it, our condition oꝛ state were moꝛe miserable, then the state of bꝛute beastes. The greatest felicitie that man can attaine to.

M. Hereby then we may euidently see, that there can no such miserie come vnto man, as not to liue in the knowledge of God.

C. That is most certaine.

M. But what is the true, and right knowledge of God?

C. When a man so knoweth God, that he giueth him due honour. The true knowledge of God.

The right maner to worthippe God, standeth in 4. poyats.

M. Which is ỹ way to honor God aright?
C. It is to put our whole trust and confidence in him, to studie to serue him in obeying his will, to call vpon him in our necessities, seeking our saluation, and all good thinges at his hande, and finally, to acknowledge both with heart & mouth, that he is the liuely fountaine of all goodnesse.

Minister.

2. Sonday.

ELl then, to the ende that these things may bee discussed in order, & declared more at large, which is the first poynt?

C. To put our whole confidence in God,

The first poyet of honoring of God.

M. How may that be?
C. When we haue an assured knowledge that he is almightie and perfectly good.
M. Is that sufficient?
C. No.
M. Shewe the reason.
C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.
M. What is then further required?
C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he wil be both his father, and Sauiour.

M. How

M. How shall we be assured hereof?

T. By his owne worde, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

M. Then the very grounde to haue sure confidence in GOD, is to knowe him in our Sauiour Christ. The foundation of our Faith.

T. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

T. It is conteined in the confession of the faith vsed of al Christians, which is commonly called the *Creede* of the Apostles, both because it is a brief gathering of the Articles of that faith, which hath bene alway continued in Christes Church, and also because it was take out of the pure doctrine of the Apostles.

M. Rehearse the same.

T. I beleeue in God the father almightie, maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lord, who was conceiued by the holy Ghost, borne of the virgine Mary: suffered vnder Poncius Pilate, was crucified, dead, buried, and descended into Hell. The rose againe the third day from death. He ascended into heauen, and sitteth at the right hand of God the father Almightie: from thence he will come to iudge the quick The Creede of the Apostles.

and the dead. I beleeue in the holy Ghost: the holy Church vniuersall: The communion of Saints: the forgiuenes of sinnes: the rising againe of the bodies: and life euerlasting.

Minister.

3. Sonday.

TO the intent that this confession may bee more plainely declared: into how many partes shall we deuide it?

C. Into iiii. principal parts.

M. What be they?

The Christian faith standeth in 4. poynts.

C. The first concerneth God the father. The seconde is of the Sonne Jesus Christ, wherein briefly also the whole historie of our redemption is rehearsed. The third is, touching the holy Ghost. The fourth concerneth the Church, and Gods giftes to the same.

M. Seeing there is but one GOD, what moueth thee to make rehearsal of the Father the Sonne, and the holy Ghoste, as if there were three?

As concerning the Trinitie.

C. Because that in the substance or nature of God, we haue to cõsider the Father, as the Fountaine, beginning, and originall cause of all thinges: then secondly his Sonne, who is the euerlasting wisedome: Thirdly the holy Ghoste, who is the vertue and power, spread

vpon

vpon all creatures, and yet neuertheleſſe, remayneth alwaies wholy to himſelfe.

M. This is then thy meaning, that there is no inconuenience at all, to vnderſtande ſeuerally theſe three Perſons in the Godhead, who notwithſtanding is one, and not thereby deuided.

C. It is euen ſo.

M. Make rehearſall now of the firſt part of the Creede?

C. I beleue in God the Father almightie maker of heauen and of earth. The firſt part of the beleef.

M. Wherefore doeſt thou call him father?

C. I call him ſo, hauing reſpect to Jeſus Chriſt, who is the euerlaſting word begotten of GOD before all worldes, who beeing afterwards openly ſhewed vnto the world, was euidently declared to bee his Sonne. Now ſeeing GOD is our Sauiour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

M. What meaneſt thou by that, thou calleſt him Almightie?

C. I meane not only that he hath a power which he doth not exerciſe, but alſo that all creatures bee in his hande, and vnder his gouernaunce: That he diſpoſeth all thinges by his prouidence: That he rules the worlde as What is ment by this word Almightie.

ſe pleaſeth him, and guideth all thinges after his owne good pleaſure.

The power of GOD is not idle.

M. So then by thy ſaying, the power of God is not idle, but continually exercised, ſo that nothing is done but by him, and by his ordinance.

C. That is moſt true.

Miniſter.

4. Sonday. Pſalm. 104. Roma. 1.

WHerefore is that clauſe added, Maker of heauen and earth?

C. Becauſe he hath made him ſelfe knowne vnto vs by his workes, it is neceſſary for vs to ſeeke him out in them. For our capacitie is not able to comprehende his diuine ſubſtaunce, therefore he hath made the worlde as a Glaſſe, wherein we may beholde him in ſuch ſorte, as it is expedient for vs to knowe him.

A Glaſſe, wherein we maye ſee God.

M. Doeſt thou not comprehend all creatures in theſe two wordes, heauen and earth?

C. Yes verily, and they may right well be conteyned vnder theſe two words, ſeing that all things be either heauenly or earthly.

M. And why calleſt thou God onely Creatour, ſeeing that to order thinges, and to confirme them alwaies in their ſtate, is a thing of much more importaunce, then to haue for one tyme created them.

C. By

C. By this worde Creatour, it is not onely ment, that God did once create them, hauing no further regard to them afterwards: but wee ought to vnderstaude, that as the Worlde was made of him in the beginning, euen so now hee doth conserue the same, so that heauen & earth, with the rest of the creatures, could not continue in their state, if his power did not preserue them. Moreouer, seeing in this maner he doth maintaine al thinges, houlding them as it were in his hande, it muſt needes followe, that he hath the rule and gouernaunce of all. Wherefore in that that he is creator of Heauen and Earth, it is he that by his goodnes, power, and wisdome, doth gouerne the whole order of Nature. It is he that sendeth Raine and drought, Hayle, Tempestes, and fayre weather, fertilitie and barrannesse, Dearth and plentie, health and sicknesse: and to be short, he hath al things at commaundement, to doe him seruice at his owne good pleasure. Cõcerning the prouidence of God.

Q. What saiest thou as touching the Deuilles and wicked persons? Be they also subiect to him? Cõcerning the Deuill.

C. Albeit that God doth not guide them with his holy Spirit, yet he doth bridle them in such sorte, that they bee not able to stirre or

moue

moue, without his permission and appoynt-
ment: yea, and moreouer he doth cõpell them
to execute his will, although it bee against
their intent and purpose.

M. To what purpose doth it serue thee to
knowe this?

C. The knowledge hereof doth wonder-
fully cõfort vs. For we might thinke our sel-
ues in a misrable case, if the deuilles and the
wicked had power to doe any thing contrary
to Gods wil. And moreouer, we could neuer
be quiet in our consciẽces if we should think
our selues to be in their daunger. But for so
much as wee knowe that God bridleth them
fast, and chaineth them as it were in a prison
in such wise, that they can doe nothing, but
as he permitteth, wee haue iust occasion, not
onely to be quiet in mynd, but also to receiue
most comfortable ioye, since God hath promi-
sed to be our protectour and defender.

The Deuill hath no power but by God.

Minister.

5. Sonday.

GOe to then: let vs come to the se-
cond part of our beleefe.

The second part of the beleefe.

C. And in Jesus Christ his on-
ly Sonne, our Lord.

M. What is the effect of this part?

C. It is to acknowledge the sonne of God
to bee our Sauiour: And to vnderstand the
meane

meane whereby hee hath redeemed vs from death, and purchased life vnto vs.

M. What signifieth this worde Iesus, by which thou namest him? IESVS.

C. It is as much to say, as Sauiour: and this name was giuen vnto him by the Angel, at Gods commaundement. Math. 1.

M. What is that of more estimation, then if that name had bene giuē vnto him by men?

C. Yea a great deale, for since Gods pleasure was that he should be so named, he must needes be our Sauiour in deede.

M. What signifieth then this word Christ? CHRIST.

C. This worde Christ doth expresse more effectually his office, and doth vs to wit, that hee was annoynted of his Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture which doth teach vs, that annoynting did serue for these three Offices, the which be attributed vnto him, in many places of the same.

M. But what maner of oyle was it, wherwith he was annoynted?

C. It was not such materiall oyle as wee vse, and as did serue in old tyme, to the ordayning of Kinges, Priestes, and Prophetes: but a farre more excellēt oyle, euen the grace

of

of Gods holy spirite, wherof the outward annointing in the old Testament was a figure.

M. What manner of Kingdome is that whereof thou speakest?

The Kingdome of Christ.

C. It is spiritual, and doth consist in Gods word, and in his holy spirit, wherin is contained both righteousnesse, and life everlasting.

M. And what is this Priesthood?

The Priesthoodg of Christ. Heb. 7. 8. 9. 10. and 13.

C. It is an office and authoritie, to present himselfe before God, to obtaine grace and favour for vs, and to pacifie his fathers wrath, by offring an acceptable sacrifice vnto him.

M. Why callest thou him a Prophet?

Wherein Christ was a Prophet. Esay. 7. Heb. 1.

C. Because that he came downe into the world, as a cheef Ambassadour of GOD his father, to declare at large his fathers wil, and to finish all Reuelations and Prophecies.

Minister.

6. Sonday.

COmmeth there any profite vnto thee by those names and dignities of Christ?

C. Yea, they altogether belong to our comfort: for Christ did receiue all these of his Father, to make vs partakers thereof, whereby wee might euery one receiue of his fulnesse.

Iohn. 1. Ephes. 4.

M. Declare this thing vnto mee, more at large.

C. He

C. He receiued the holy Ghost in full perfection, with all the giftes of the same, to bestowe them on vs, and to distribute them vnto euery one of vs in the measure and quantitie, that GOD knoweth to be most meete, and so by this meanes we drawe out of him, as out of a Fountaine, al the spirituall giftes that we haue. The Fountaine of all goodnesse.

M. To what vse doth the Kyngdome of Christ serue vs?

C. To set vs at libertie of Conscience, to liue godly and holily, that we being enriched with his Spirituall Treasures, and armed with his power, may be able to ouercome the Deuill, Sinne, Flesh and the World, which be pernicious enemies vnto our soules. To what vse the Kingdome of Christ serueth vs.

M. What profit haue we of his priesthood?

C. First, by this meanes he is our Mediatour, to bring vs vnto the fauour of GOD his Father: and againe, hereby wee haue a free entrie to come in, and shewe our selues boldly before God, and to offer vp our selues, with all that belongeth vnto vs for a Sacrafice. And in this point we are fellowes, after a sorte, of his Priesthood: The profite of Christes Priesthode. Heb. 7. 8. 9 10. and 13. Roma. 12.

M. The vtilitie of his Office, in that he is a Prophet, is yet behinde.

C. Since our Lorde Iesus hath receiued this Wherefore.

Christ was a Prophet.

this office, to become the maister and teacher of his flocke, ỹ end of this dignitie is to bring vs to the right knowledge of the Father, and of his trueth, so that we might become Gods houshould Scholers, and of his familie.

Q. This is it then, that a man may briefly gather of thy wordes, that this name Christ doth include three sundrie offices, the which God hath giuen vnto his Sonne, to the intent to bestowe the fruite, and profite of the same vpon his elect.

C. It is true.

Minister.

7. Sonday. Christ the only Sonne of God. Ihon. 1. Ephes. 1. Heb. 1.

Y what reason callest ỹ Christ the onely Sonne of God, since God doth name all vs also his Children.

C. As touching that, that we are Gods Children, we are not so of Nature, but onely of his Fatherly adoption, and by grace, in that God doth accept vs for his Children: now our Lord Iesus being begotten of the substance of his Father, and being of the self same Nature, may iustly be called Gods onely Sonne, for that there is none other that is so by Nature.

Q. This is then thy meaning, that this honour pertayneth peculiarly to him alone,

to

to whom it belongeth by Nature, the which notwithstanding, he hath by free gift of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so, and therefore in respect of that his communicating with vs, the Scripture calleth Christ in an other place the first borne among many brethren. Roma. 8. Colos. 1.

M. Why callest thou him Lord?

C. Because he is appointed of ꝑ Father, to haue Lordship ouer vs, and to rule in heauen and earth, and to be the head of men, and Angelles.

M. What is the meaning of that, which followeth?

C. It declareth after what sort the Sonne of God was annointed of his Father, to become our Sauiour: That is to say, he tooke vppon him our flesh, and therein fulfilled all thinges necessary for our Redemption according as they be here rehearsed. The anointing of Christ.

M. What meanest thou by these two clauses: Conceiued by the holy Ghost, borne of the virgin Mary.

C. That he was fashioned in the virgines wombe, taking very substaunce and Manhoode of her, that he might thereby become the seede of Dauid, as the Prophetes had before Christ became very man. Psalm. 32. Math. 1. Luke. 1.

fore signified, & yet notwithstanding all this was wrought by the secrete and merueilous power of the holy Ghost, without the companie of man.

Rom. 5.

1. Timo. 2. Heb. 4.

M. What is it then needful, that he should take vpon him our very flesh?

C. Yea verely: for it was conuenient, that mans disobedience against GOD, should be purged in the nature of man. And moreouer, if Christ had not bene partaker of our nature he had not bene a meete Mediatour, to make vs at one with God his Father.

M. Then this is thy saying, that it behooued that Christ should become very man, to the ende he might execute the office of a Sauiour, as in our person.

Christ hath performed that, which lacked in vs.

C. Yea verely: for we must borowe of him al that which is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirite, and not rather by the companie of man, accroding to the order of Nature.

Christ was conceiued by the Spirit of God.

C. Because the seede of man is of it self altogether corrupted with sin, it behooued that this conception of Christ, should be wroughe by the power of the holy Ghost, whereby our Sauiour might bee preserued from all cor-

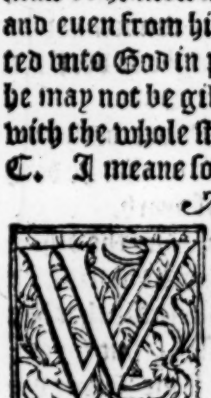
ruption

ruption of sinne, and replenished with all maner of holinesse.

M. So then by these sayings, it is euidently declared vnto vs, that he which should purifie, and cleanse other from filth of sinne, must be himselfe free from al spottes thereof, and euen from his mothers wombe, dedicated vnto God in purenesse of Nature, so that he may not be giltie of that corruptiõ, wherewith the whole stocke of man is infected.

C. I meane so.

Minister.



Wherfore speakest thou of his death, immediatly after his birth, and leauest out the whole historie of his life? 8. Sonday.

C. Because there is nothing mentioned, or spoken of in our Creede, but that which peculiarly belongeth to the substance of our redemptiõ.

M. Why is it not said plainly in one word, that he dyed, without any speaking of Poncius Pilate, by whose iudgement he suffred.

C. This was not onely to make the historie of Christes Passion to haue more euident assurance, but also to declare vnto vs, that he was condemned to death by a Iudge.

M. How so?

C. He dyed to suffer the paine that was due vnto vs, that we might bee thereby deliuered from the same. Now, for so much as we were guiltie before Gods Judgement, as wicked misdoers, Christ tooke vppon him our persons, and vouchsaued to shewe himselfe before an earthly Judge, and to bee condemned by his mouth, that thereby we might be declared before the iudgement seate of God.

Christ was condemned to clere vs.

Math. 27. Luke. 23.

M. Notwithstanding, Pilate doth pronounce him innocent, and so by that he doth not condemne him worthie of death.

C. Pilate did both the one and the other: first he was pronounced innocent and iust by the Judges owne mouth, to signifie that hee suffered not for his owne desart, but for our trespases: and yet withal the same Judge did giue solemnely the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, he who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christ was condemned for vs.

Christ was our raunsome.

M. That is well sayd. For if he had bene a sinner in deed, he had not bene meete to haue suffered death for the offences of others: and neuertheless, to the ende that wee might bee clearely quit by his condemnation, it was necessarie that he should bee coumpted as a-

Esay. 53.

among

among the wicked.

C. So I meane.

Minister.

WHere thou saiest Christ suffered on the Crosse, was that kind of death of more importaunce, then if hee had bene otherwise put to death?

9. Sonday.

C. Yea verely: and as touching that matter, S. Paule saith that he was hanged on a Tree, to the intent that he might take vpon him our curse, and so discharged vs: for that kinde of death was accursed of God.

Christ toke vpon him selfe the curse due vnto vs, that wee might bee free. Galat. 3. Deut. 21.

M. What, is it not a great reproach and dishonour vnto our Lord Jesus, to say that he was accursed, and that before God.

C. No not a whit: for he through his Almightie power, by taking the curse from vs vnto himselfe, did in such sort make it voyde, and of none effect, that he himselfe neuertheless continued still so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that that followeth.

C. In so much as Death was a punishment appoynted vnto man for sinne, therfore our Sauiour Christ did suffer Death, and by suffering ouercame it. And to the intent also to make it the more certaine knowne vnto vs, that his death was not counterfaite, it

Christ euen in suffring death, vanquished death.

pleased him also to bee buried after the common maner of men.

M. But it appeared not, that any profite commeth to vs by this that Christ hath won the victorie of Death, seing that we notwithstanding cease not to dye.

The death of the faithfull is a right passage to life euerlasting.

C. That doth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we ought in no wise to be afraid of death as though it were a dreadfull thing, but rather it behoueth vs willingly to walke the trace of our head and Captain Jesus Christ, who as he perished not by death, so will he not suffer vs to perish thereby.

C. It is euen so.

Minister.

10. Sonday. The vnderstanding of this, Christ wēt downe into hell. Acts. 2.

WHat is the sence of that clause: he descended into Hell.

C. That Christ did not onely suffer naturall death, which is a separation of the Soule from the bodie, but also that his Soule was in wonderful distresse, enduring greeuous torments: which S. Peter calleth the sorowes of death.

M. For what consideration sustayned hee those paines, and in what sort:

C. Because

C. Because he presented himselfe before the iudgement seate of GOD, to satisfie for sinnes, it was necessary that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as though God had bene his extreame enemie: and being in this extreamitie, he cried vnto his father: my God, my God, why hast thou forsaken me.

M. Why, was God then angry with him?

C. Nay: Howbeit it was meete that God should punish him in such sorte, to perfourme the wordes of Esay, that he was beaten with the hand of his father for our sinnes, and that he was wounded for our transgressions. Math. 27. Mark. 15. Esay. 43. 1. Peter. 2.

M. But how could it be that he was in such dreadfull anguish, as though God had vtterly forsaken him, seeing he was God himselfe?

C. We must vnderstande, that hee was in such distresse onely as touching his humanitie. And to the intent that hee might feele these panges in his Manhead, his Godhead did in the meane time, for a little space keepe it selfe close, that is to say, it did not shew the might thereof.

M. But how could this be that Christ, who is the saluation of the world, could be vnder such condemnation?

C. He was not so vnder it, that he should

continue in the same: for he hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile against the power of Hell, to breake and distroye it.

The difference betweene the anguish of Christs spirit, and the conscience of the wicked.

M. Hereby then wee see the difference betweene the greefe of mynd which Christ did suffer, and that which the impenitent sinners doe abide whome GOD doth punish in his terrible wrath, for ỳ very paine which Christ sustayned for a tyme, the wicked must indure continually: and that which was vnto Christ but a pricke, is vnto the wicked in steede of a gleiue, to wound them to death.

C. Trueth it is: for our Sauiour Christ euen in the middest of his torments, did not cease to put a full trust euermore in God his Father: But the damned Sinners doe dispayre, yea, they dispise God, in so much that they blaspheme his Maiestie.

Minister.

11. Sonday

The profite and vertue of Christes death standeth in iij. poynts.

MAye wee now gather by this, what profite commeth to the faithfull by the death of Iesus Christ?

C. Yea very well: and first of al we see that it is a Sacrifice, wherewith he hath fully satisfied his fathers iudgement

in

in our behalfe, and therby also he hath appeased Gods wrath, and hath brought vs into fauour againe. Secondly, that his blood is a washing of our soules frō all maner of spots. And finally, that he hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembraunce of them, so that the Obligation which was against vs, is now cancelled and made voyde.

M. Haue we none other profit by his death?

C. Yes verely: that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the ende that no euill lustes doe hereafter beare rule in vs. 1. Peter. 3.

M. Expound the Articles following.

C. He rose the third day from death to life, wherein he shewed that he had gotten the victorie of death in sinne. For through his Resurrection, he swallowed vp Death, he brake asunder the chaynes of the Deuill, and finally he destroyed all his power.

M. Tell me how many waies this Resurrection of Christ doth profite vs?

C. Three maner of waies. The first, that we haue fully obtayned to be righteous therby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his Resurrection, wee rise now The benefite and vertue of Christes Resurrectiō standeth in 3. poynts. Roma. 1. 1. Cor. 15.

in this present worlde, into a newe kinde of life, whereby we serue God onely, and leade our liues agreable to his will.

Minister.

12. Sonday Christ ascended into heauen.

Et vs goe forward to the rest.

C. He ascended into heauen.

M. Went Christ vp into heauen in such sorte, that he is no longer in the earth?

C. Yea: for when he had performed wholly all thinges, that were enioyned him by the Commaundements of his Father, and had accomplished all that was necessary for our saluation, it was not needfull that he should remaine any longer in the world.

M. What profit haue we by his ascention?

The profite of Christes ascention standeth in 2. poynts.

C. We receiue double profite thereby: for since that our Sauiour Christ is entered into heauen in our name: euen in like maner as he came downe from thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withall an assured knowledge, that the gates of heauen is now open to receiue vs, which was before shut through our sinnes. The second profite is, that he appeared in the sight of God the father to make Intercession for vs, to bee our Aduocate, to make answer for vs.

Rom. 8. Heb. 7. 1. Iohn. 1.

M. But

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs?

C. Not so: For he himselfe promiseth contrary: that is, that he will bee present with vs vnto the worldes ende. Math. 28.

M. It is ment of his bodily presence, that he maketh promise so to continue with vs?

C. No verely: for it is an other matter to speake of his bodie, which was taken vp into heauen, and of his power which is spread abroade throughout the whole worlde. Luke. 24. Acts. 1.

M. Declare the meaning of this sentence: he sitteth at the right hand of God the father.

C. The vnderstanding of that is, that hee hath receiued into his hands the gouernance of heauen and earth, whereby he is King and ruler ouer all. Math. 28.

M. What signifieth this woorde Right-hand, and the sitting at the right hand?

C. It is a similitude, or a maner of speech borowed of earthly Princes, which are wont to place on their right side, such as they substitute next vnder them to rule in their name To sit at the right hand of God.

M. Then thou meanest nothing els thereby, but that which Saint Paule speaketh, that he was appointed head of the Church, set in authoritie aboue all powers, and that he hath receiued a name or dignitie passing Ephe. 1. Phil. 2.

al

all other.

C. Euen so it is.

Minister.

13. Sonday Acts. 4. 1. Cor. 15. Heb. 10. 1. Thessa. 4. Acts. 1.

GOe forward to the residue.

C. From thence hee will come to iudge the quicke and the dead: that is to say, he will come downe from heauen, and shewe himselfe visible once againe in Judgement, as he was seene to ascend.

M. Seeing the Judgement of God shalbe in the ende of the worlde, how maye that bee

Heb. 9.

which thou saiest. Some shall be aliue, and other some shall be dead, since it is a thing appoynted vnto all men to dye once?

1 Cor. 15. 1. Thess. 4.

C. Saint Paule maketh answere to this question himselfe, saying, that they which at that time shall bee left aliue, shall be sodainly chaunged, to the ende that their corruptible Nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this change shalbe vnto thē in stead of a death, in so much as it shall abolish their former Nature, and make them rise againe to a newe state.

C. Truely it is.

M. Doe wee receiue any comfort by this, that our Sauiour Christ will come once to iudge the worlde?

C. Yea

C. Yea verely, and that great: for we are taught certainely, that his comming at that tyme shalbe onely for our saluation. Heb. 9.

M. Then there is no cause, why we should be afraied of the day of Judgement, or that we should tremble therefore?

C. No truely: for so much as we shall appeare before none other Judge but him, who is our Aduocate, and hath taken vpon him to defend our cause. Christ shall iudge vs, & answer for vs.

Minister.

LEt vs now come to the third part. 14. Sonday

C. That concerneth our Faith in the holy Ghost. The third part of the beleefe.

M. And to what purpose doth it serue vs? Of the holy Ghost, and his gifres.

C. It doth vs to vnderstand, that euen as God hath redeemed vs, & saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his Redemption and Saluation, through his holy Spirite.

M. How so?

C. In like maner, as the bloud of Christ is the onely purgation of our soules: euen so the holy Ghost must sprinckle our Consciences with the same to make vs cleane. 1. Peter. 1. 1. Iohn. 1. Psalm. 15.

M. This needeth a more euident declaratiõ.

C. It is to say, that the Spirit of GOD dwelling in our hearts, doth make vs feele Rom. 5.

the

the vertue of our Lord Jesus: for it is he that doth open the eyes of our heart, to beholde Christes benefites towards vs, he doth seale them in our hearts, and his Spirit doth also regenerate vs, and make vs newe creatures in such sorte, that by his meanes we receiue all those giftes and benefites, which bee offered vnto vs in Christ our Sauiour.

Ephe. 1.

Minister.

65. Sonday. The fourth part which is of the Church.

WHat followeth now next?

C. The fourth parte of our belief, where it is said: I beleue that there is an holy vniuersall Church.

M. What is the Church vniuersall?

What the Church is.

C. It is the bodie and fellowship of them that beleue: whom GOD hath ordained and chosen vnto life euerlasting.

M. Is it necessarie, that wee beleeue this Article?

C. Yea, vnlesse wee minde to make Christes death of none effect, and make all those things to no purpose, which we haue rehearsed alreadie, for all Christes doinges proue there is a Church.

For what purpose Christ suffered death.

M. This is then thy saying, that all which hetherto hath bene declared, doth touch the cause and ground of our saluation, in so much as God hath receiued vs into his fauour, by

the

the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holy Spirite: But now the effect that commeth of all this is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

Q. What meanest thou, by calling the Church holy?

C. I call the Church holy in this sence, because that those whom GOD hath chosen he iustifieth, and reformeth vnto holinesse, and innocencie of life, to make his glorie to shine in them: and also our Sauiour Christ hath sanctified his Church which he redeemed: to the ende it might bee glorious, and without spot. Rom. 8. Ephe. 1. Ephe. 5.

Q. What meaneth this word, Catholicke or vniuersall.

C. It serueth to put vs in remembrance, that as there is but one head of the faithfull: euen so it behoueth them to be knit together in one body, so that there be not diuers Churches, but one church only, dispersed throughout the whole world. The meaning of this worde Catholicke. 1. Cor. 12. Ephe. 4.

Q. Declare as touching the Communion of Saints. The Communion of the faithful.

C. That clause is put too, for a more plaine declaration of the vnitie of the members of

Christes

Christes Church. Moreouer, it doth vs to vnderstande, that all the benefites that Christ hath giuen to his church, belong to the profit and saluation of euery faithfull person, for so much as they haue all a cõmunitie together.

Minister.

16. Sonday

BVt is this holinesse of the Church now alreadie perfite?

C. No verely: For it is in continuall battaile, so long as it is in this worlde, and laboureth alway vnder imperfection and infirmities, which shal neuer

Ephe. 5. be cleane taken away, vntill it be altogether coupled to her head Christ, by whom it is perfectly sanctified.

M. Is there none other way to know this Church but by faith?

C. Yes verely: there is a Church, which may be seene to the eye, for so much as God hath giuen sure tokẽs by the which wee may knowe the same: But here in this place mention is made properly of that Church, which he hath chosen by his secrete election to euerlasting life, the which cannot be perfectly descerned by our sences.

M. What is there more?

Touching the forgiuenes of sins. C. I beleeue the Remission of sinnes.

M. What is the proper signification of this

this worde Remission?

C. That God doth freely forgiue all the sinnes of them which beleeue in him, in such sort, that they shall neuer be called to any accompt, to receiue any punishment therefore.

M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sinnes.

C. Ye say true: for our sauiour Christ hath made satisfaction, by sustayning the pain due vnto the same, for wee of our part, be not able to make any recompence to God, but of his mere liberality we obtain this benefit freely.

M. Wherefore doest thou make mention of Remission of sinnes immediatly after, that thou hast spoken of the Church.

C. Because that no man can receiue forgiuenesse of sinnes, vnlesse he bee ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes body euen to the end, like a true member of his Church.

There is no remissiō of sinnes without the bodie of the Church. Esay. 46. Ezech. 13. Ioel. 2. Gene. 8. 1. Peter. 3.

M. By this saying, then without the Church, there is nothing but Hell, Death, and damnation.

C. That is most certaine: for all such as doe deuide themselues frō the body of Christ, to breake the vnitie there by Sectes, are vterly destitute of all hope, to enioye euerlasting

sting life, whiles they keepe themselues so deuided.

Minister.

17. Sonday

WHat followeth more?

C. The rising againe of the bodie, and life euerlasting.

M. Whereto serueth this Article of our beleefe?

Of our Resurrection.

C. To teach that our felicitie consisteth not in any thing vpon earth, the which knowledge may serue vs for two necessary purposes. First, it serueth to teach vs to passe thorowe this transitorie worlde, as through a straunge Countrey, setting not by earthly things. Secondly, it putteth vs in comfort, that although as yet we doe not fully enioye the fruite of that grace, which our Lord God hath freely giuē vs in Christ, ỳ yet we ought not to be discouraged, but patiently to waite for him, vnto the tyme that he shall appeare.

M. What shal be the maner of our Resurrection?

1. Cor. 13.

C. All they which be dead before that time shall then take their owne bodies againe vnto them: howbeit they shalbe of an other sort, that is, they shall be no more subiect to death, or corruption: and yet notwithstanding, they shall be of the self same nature and substance,

as

as before, and such as shall then remaine a-liue, God will raise the vp meruellously: and sodainly chaunge their bodies in the twincklíng of an eye, as we haue saied before.

M. Shall not the wicked be aswell partakers of this Resurrection, as the faithfull?

C. Yes verely: but they shalbe in condition farre vnlike: for the faithfull shall rise againe to euerlasting ioye and saluation, and the other to euerlasting death and damnation. Math. 25. Iohn. 5.

M. Wherefore is there mention made of life euerlasting, and not of Hell.

C. Because the Creede is a breefe somme of our faith, contayning in as fewe words as can bee, that which belongeth peculiarely to comforte the consciences of Gods faithfull: therefore Gods benefices which he freely bestoweth vpon his people, bee rehearsed onely without any mention of the wicked, who are cleane shut out of his kingdome.

Minister.

SInce we haue the foundation whervpon our faith is builded, we may wel gather hereof, what is the right faith? 18. Sonday

C. Yea verely: That is to say, it is a sure perswasiõ, and a stedfast knowledge of Gods tender loue towards vs, according as he hath plainly vttered in his Gospel, that he will be What thing liuely faith is.

both a father and a sauiour vnto vs, through the meanes of Iesus Christ.

M. Doth faith stand in our power: either is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holy Ghost, and very experience doth confirme the same.

M. How so?

C. For the feebleneſſe of our wits is such, that wee can by no meanes attaine vnto the spirituall wisedome of GOD, the which is reuciled vnto vs by Faith: and our hearts are naturally inclined to a certaine distrust, or at the least a vaine trust, either in our selues, or in other Creatures: But what tyme Gods Spirite hath lightned our hearts, and made vs able to vnderstande Gods will (the which thing we cannot attain otherwise) then doth he arme vs also with a stedfast confidence in his goodneſſe, sealing the promises of saluation in our hearts.

M. What profite commeth to vs through this faith when we haue it?

This faith maketh vs sure of our righteouſneſſe.

C. It doth iustifie vs before God, and maketh vs inheritours of euerlasting life.

M. Is not a man then iustified through good workes, if he liue holily and in the obedience of Gods will.

C. If

C. If any man were perfect before God, he might worthely bee called righteous: but for so much as wee are all wretched sinners in the sight of God, we are driuen to seeke elswhere, for a worthinesse to make answere for vs to Gods Iudgement.

Minister.

BVT be al our workes so disproued, that they can merite nothing at al for vs before God? 19. Sonday

C. First all such workes as we doe of our selues, by our Nature are vtterly corrupt: wherof it followeth necessarily, that they can not please GOD, but rather doe procure his wrath, and be condemneth them euery one. All mans workes be damnable vntill they be regenerat thorow Gods spirit

M. This is then thy saying, that vnto the time that GOD hath receiued vs to mercie, and regenerate vs by his Spirite, we can do nothing but sinne: euen as an euill Tree can bring forth no fruite but that that is euill. Math. 12.

C. Euen so it is: for although our workes make a faire shew to mans sight, yet they are wicked before GOD, so long as the hart is nought, vnto the which God cheefly hath respect.

M. Hereby then thou doest conclude, that it lyeth not in our power to preuēt God with our Merites, and so to prouoke him to loue

vs, but much rather we thereby do stirre him, to be more and more angrie against vs.

Titus. 5. C. Yea surely: and therefore I say, that without any cõsideration of our own works, he doth receiue vs into his fauour, and of his bountifull mercie, through the merites of our Sauiour Christ, accounting his righteousnesse to be ours, and for his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as through beleeuing, that is, receiuing with an assuraunce of the heart the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meaning, that as God doth offer righteousnesse vnto vs by his Gospell, so the onely way to receiue it is faith.

C. So I meane.

Minister.

20. Sonday The good workes which proceede onely of faith. WEll then, after that God hath once receiued vs into his fauour, bee not the workes which wee doe by the vertue of his Spirite, acceptable vnto him?

C. Yea verely: because he doth of his free goodnesse so accept them, & not because their worthinesse doth deserue so to be esteemed.

M. How is it that they bee not worthie of them

themselues to be accepted: since they proceed of the holy Ghost?

C. Because there is mixed some filth, thorowe the infirmitie of the flesh, whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his conscience, that GOD will not straightly examine his workes, nor trye them by the sharpe rigour of his Justice: but that he will hide the vnperfectnesse, and the vncleane spottes that be in them, with the pureness of our Sauiour Christ, and so accompt them as perfect.

M. May wee say then, that a Christian is iustified by his workes after that GOD hath called him, or that he doth merite through the Gods fauour, or the procurement of life euerlasting? The way to doe good workes which please God

C. No verely: but rather it is sayd, that no man liuing shall bee iustified in Gods sight: and therefore wee must pray, that he doe not enter into iudgement with vs. Psalm. 143.

M. Thou meanest not hereby, that the good deedes of the faithfull are profitable?

C. I meane nothing lesse: for God promiseth to reward them largely, both in this

worlde, and in the life to come: And yet this notwithstanding, those rewardes of God bee not giuen for our worthie desertes, but onely because it pleaseth God of his goodnesse to loue vs freely, and so to couer and forget our faultes, that he will neuer call them any more to remembrance.

A right faith is neuer idle.

M. May we be iust without good workes?

C. That is not possible: For to beleeue in Christ, is as much to say, as to receiue Christ in such sorte, as he doth giue himselfe vnto vs: Now this is an euident thing, that Christ doth not onely promise to deliuer vs from death, & to restore vnto vs the fauour of God his Father, through the onely merites of his innocencie, but also he promiseth to make vs new creatures by his holy Spirit, to the end that we should leade an holy conuersation in all good workes, so that these must be ioyned together, except wee would deuide Christ from himselfe.

What it is to beleeue in Christ.

M. Then I see, that it is farre from the office of Faith, to make men despisers of good deedes, that it is the very roote whence all good workes doe spring.

The effect of the Gospell is faith and repentaunce.

C. It is most certaine: and for this cause the doctrine of the Gospel doth cõsist in these two poynts, Faith, and Repentaunce.

Minister.

Minister.

WHat maner of thing is repentāce? C. It is the hatred of sinne, and loue of Iustice, proceeding of the feare of God, which bringeth vs to the forsaking of our selues, & to the mortifying of our flesh, that wee may giue our selues to bee gouerned by the Spirite in the seruice of God. 21. Sonday what repentaunce is.

M. This then was the second member in the deuision, which wee made at the beginning, concerning a Christian mans life.

C. Yea verely: and we haue sayd also, that the very right and allowable seruice of God, doth consist in obeying his will. wherin the right seruing of god standeth.

M. Why so?

C. Because he will not be serued after our phantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What thing doth it containe?

C. It is deuided into two partes, whereof the first doth containe fower Commaundements: the second doth containe fiue, so that there be ten in the whole. The Lawe hath two partes. Leuit. 19.

M. Who hath made this diuision thereof?

C. God himselfe: who also gaue it written in two Tables vnto Moses, saying: that the Deut. 5. Exod. 34. Deut. 10.

whole was reduced in ten sentences.

M. What is the content of the first Table?

The effect of the first Table.

C. It contayneth the maner of the true worshyp of God.

M. What is contained in ỹ second Table?

The effect of the second Table.

C. How we ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them.

Minister.

22. Sonday The first Commaundement. Exod. 20. Deut. 5.

REhearse the first Commaundement.

C. Hearken and take heede Israell, I am the Lord thy GOD, which haue brought thee out of the lande of Egipt, from the house of bondage: Thou shalt haue none other Gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vseth as it were, an introduction to the whole Lawe. For he doth chalenge herē vnto himself, first authoritie to commaund, naming himselfe euerlasting, and the creatour of the worlde. And againe after he calleth himselfe our GOD, to make vs highly to esteeme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

M. But that which followeth after, touching the deliueraunce from the bondage of Egipt, it is not referred peculiarely to the people

people of Israel:

C. Yes verely, as concerning the bodie, howbeit, it belongeth also indifferently vnto vs all, in so much as hee hath deliuered our soules from the spirituall captiuitie of sinne, and from the tyrannie of the Deuill. what signifieth the deliuerance out of Egipt.

M. Why doth he make mention of this in the beginning of his Lawe?

C. To put vs in remēbrance, how greatly we are bound to obeye his good pleasure, and what vnkindnesse it is to doe the contrary.

M. What requireth he in this first Commaundement?

C. To reserue vnto him onely his whole honour, not giuing any part thereof to any other. The summe of the first Commandement.

M. What is his due honour? The honor that is due to God alone.

C. To worship him, to put our whole trust in him, to call vpon him and such other like, which be attributed onely vnto his Maiestie.

M. Wherefore sayth he: before my face?

C. For so much as he seeth and knoweth all things, and iudgeth the secrete thoughtes of mens hearts, he signifieth vnto vs that he doth not require onely that in outwarde profession, but that vnfainedly from the bottome of our hearts, we doe take him for our onely God.

Mini-

Minister.

23. Sonday The second Commandement touching Images and the woorshipping of them.

Rehearse the second commaundement.

C. Thou shalt make thee no grauen Image, neither any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serue them.

M. Doth he vtterly forbid the making of any Image?

C. No: but he doth forbid expressly either to make any Image to represent God, either to worship him thereby.

M. Wherefore are we forbidden to represent God in any visible Image?

Deut. 4. Esay. 5. Acts. 17. Rom. 16.

C. Because there is no comparison betweene him that is an euerlasting Spirite, incomprehensible, and a material bodie, mortall, corruptible, and visible.

M. Thy minde is then, that he doth great dishonor to Gods Maiestie, that goeth about to represent him in such sorte.

C. Yea verely.

M. What maner of adoration is here condemned?

Of honour forbidden to Images.

C. Wee are forbidden here to come before any Image, to make any prayers, or to bowe our knee before it, or to make any other signe

of

of reuerence, as though God did there shewe himselfe by them.

M. This is not then to be taken as though all Karuing, or paynting of Images were vtterly prohibited, but alonely to make Images, either to seeke, or honour GOD in them, or to abuse them vnto any kinde of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commaundement God sheweth himself to be him alone, whom we ought to worship and honor: euen so now he sheweth the right maner of worshippe, to withdrawe vs from all Superstitious, and carnall imaginations.

Minister.

GOe forth.

C. He ioyned vnto it a threatning that he is the eternal, our God, ielous, visiting the iniquitie of the Fathers in their Children, vpon the third and fourth generation of such as doe hate him. 24. Sonda

M. Wherefore doth he make mention of his might?

C. To signifie that he is of sufficient power to maintaine his honour.

M. What

Touching Spirituall whoredom

Q. What meaneth he by speaking of ielosy?

C. That he cannot abide a companion with him: for euen as he hath of his vnspeakeable goodnesse freely giuen himself vnto vs, euen so he wil that we become altogether his, and this is the chastitie of our Soules, that they be dedicated vnto him, and kept holy for him: as contrariwise it is a spiritual whoredome, if they be withdrawne from him to any kinde of Idolatrie, or Superstition.

Q. How ought this to bee taken, that hee punisheth the transgressions of the Fathers in their children?

C. To pearce our harts more deeply with the terrour of his wrath, who doth not onely threaten to punish the offenders, but also their posteritie after them.

How God punisheth the Fathers wickednes in the children.

Q. What? Is not this contrary vnto the righteousnesse of God, to punish the one for the others fault?

C. If wee consider the state of man, the question is soone answered: for we are euery one of vs by Nature vnder the curse of God, so that we cannot finde fault with God, when he leaueth vs in this state. And as he sheweth his fauour towards his seruauntes, when he doth blesse their posteritie, so doth he shewe his vengeaunce towardes the wicked, when he

he suffreth their offspring to continue in their cursed state.

M. What saieth he more?

C. To the end he might stirre vs also with tender loue, he saieth moreouer, that he sheweth forth his abundant mercie vnto the thousand discent of such as loue him, & keepe his commaundements.

M. Doth he meane that the obedience of a faithfull man, shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he will in such sorte shewe forth his goodnesse toward the faithfull, that for the fauour he beareth vnto them, he will also be knowne vnto their children, not onely minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirite, whereby wee may become obedient to his will. How God sheweth mercie to a thousand generatiõs.

M. But this seemeth not alwaies so.

C. No: for as the Lord doth reserue this libertie to himselfe alwaies, to shewe mercie vnto the childrẽ of the wicked: so on the other parte, he hath not so bounde his Grace to the childrẽ of the faithfull, but that he may at his pleasure reiect whom he wil, yet notwithstãding, he doth in such wise order these things, that all men may easely see, that he hath not Roma. 5.

made

made this louing promise for nought.

M. Wherefore doth he rehearse here in the promises to a thousand discents, whereas in the threatning he made mention but of three or fower?

Exod. 24. Nume. 14. Psal. 103.

C. To signifie that God is alwaies more readie to vse gentlenesse and fauour, then roughnesse or rigour: according as he sayth of himselfe, that he is ready to shewe mercie, and slowe vnto anger.

Minister.

25. Sonday The third Commandement.

LEt vs come to the third cõmaundemẽt.

C. Thou shalt not take the name of the Lord thy God in vaine.

M. What is the vnderstanding thereof?

Of Othes.

C. He doth not onely forbid to abuse and blaspheme the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous othes.

M. May a man then sweare lawfully at any tyme?

C. Yes verely: when there is iust occasion, that is to say, to maintaine the trueth when the tyme shall require, and likewise to keepe brotherly charitie among vs.

M. Doth he disproue no othes, but such as are made to the hinderance of Gods honor.

C. In one kinde of Oath, he teacheth vs a generall

generall rule, that we neuer vse the name of God but in feare and humblenesse, to glorifie his name. For euen as it is holy and of most worthie price, so it behoueth vs to take diligent heede, that we doe not in such sort name it, that either wee may seeme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence. With what reuerence we should name God.

Q. How shall this be?

C. If we doe neither thinke, nor speake of God, nor of his works, but with al reuerence and honour.

Q. What followeth?

C. A threatning that he will not hold him innocent, that taketh his name in vaine.

Q. Seeing that God pronounceth threatningly in other places in a generalitie, that he will punish all transgressions, what vehemencie is there besides in these wordes?

C. He doth expressly declare hereby in how great estimatiō he hath the honor of his name for so much as he saieth euidently, that he can not abide that any man doe despise it, to the intent that we might reuerence it the more.

Minister.

LEt vs come to the iiii. cōmaundement. 26. Sonday The fourth Commandement.

C. Remember to keepe holy the Sabboth day: Sixe daies shalt thou labour and

and doe all thy worke, but the seuenth day is the rest of the Lord thy GOD: thou shalt do no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruaunt, nor thy handmayde, nor thine Oxe, nor Asse, neither the stranger that is within thy gates: for in sixe daies God made heauen and earth, and all that is in them, and the seuenth day he rested, wherefore he hath blessed the day of rest and made it holie to himselfe.

M. Doth God commaunde to labour sixe daies, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauaile sixe daies, and maketh a restraint onely of the seauenth, in the which he forbiddeth to labour.

M. Are wee then bounde by Gods Commaundement, to refrain one day in the weke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: For as touching the obseruation of bodily rest, it belongeth to the Ceremoniall Law, which was abolished at the comming of Christ.

M. Saiest thou then that this commaundement belongeth peculiarly vnto ꝑ Iewes, and that God did giue it only for the time of the olde Testament.

C. Yea

C. Yea verely: as touching the Ceremonie thereof.

M. Why then, is there any other thing contained in it besides the Ceremonie?

C. There bee three considerations, why this commaundement was giuen.

The considerations for the which the Sabboth day was ordayned.

M. What are they?

C. The first is, that it might be a figure to represent our spirituall rest. The second, for a comely order to be vsed in the Church. And thirdly, for the refreshing of seruaunts.

M. What is Spirituall rest?

C. That we cease to doe our owne workes, that the Lorde may bring foorth his workes in vs.

M. How may we thus rest?

C. By mortifying our flesh, and subduing the inordinate affectiõs of our nature, to the ende that Gods spirite may beare rule in vs.

M. Are we bound to this rest but one day in the weeke?

C. Yes continually: so that when we haue once begun to enter into it, wee must goe on forward whiles our life lasteth.

The Spirituall Sabboth is continual.

M. Why: is there but one day appoynted to represent vnto vs, a thing that dureth our whole life?

C. It is not necessarie that the figure doe

reſemble in all poyntes the thing it is ordeyned to preſent: it is ſufficient if they be like in ſome poyntes.

M. Wherefore was the ſeauenth day appoynted, rather then any other?

The number of seuen. C. The number of ſeuen doth ſignifie perfection in the ſcripture: wherfore the ſeuenth day was moſt meet, to ſet out vnto vs a thing that ſhould ſtill continue. Moreouer, it putteth vs in remembraunce that our ſpirituall reſt is but begun in this life, neither ſhall it be perfect vntill we depart this worlde.

Minister.

27. Sonday M. What is meant by that which our Lorde alledgeth here, ſaying, that it behoueth vs to reſt, for ſo much as he hath done the ſame?

C. When God had created al his workes in ſixe daies, he appoynted the ſeuenth to the conſideration of his workes. And to the intent we might the more be ſtirred thereto, he ſetteth forth his owne example vnto vs, becauſe there is nothing ſo much to bee deſired as to become like vnto him.

M. Muſt we then daily meditate the works of GOD? Or is it enough to haue minde of them one day in the weeke?

C. Our duetie is to be exerciſed daily therein:

in: but for our weakenesse sake, there is one certaine day appoynted. And this is that politicke order whereof I speake. Wee are bound to praise God continually in his workes.

M. What order then is to be obserued that day?

C. That the people come together, and giue diligent eare to the word of GOD, vse commō praiers, and make profession of their faith and religion. As touching politicke order for daies.

M. What meanest thou by thy saying, þ it was partly ordeined for the ease of seruants?

C. That they which bee vnder the power of others, might be released somwhat of their labours, the which thing also serueth to the furtheraunce of the Common wealth, for so much as euery man hath iust cause to bee the readier, willingly to trauaile the other fiue daies, when they consider that they may take rest in the seuenth. Coloss. 2.

L. Let vs now see, how this Commaundement belongeth vnto vs.

C. As touching the Ceremonie thereof it is abolished: for we haue the accomplishment thereof in Christ. The Ceremoniall Sabboth is ended.

M. How so?

C. For our olde man is now crucified by the vertue of his Death: and through his Resurrection wee are raised againe into a new-

neſſe of life.

M. What is there then in this commaundement, that concerneth vs?

C. We are bound to obſerue the politicke order appoynted in the Church, for the hearing of Gods worde, for comming together to make common Prayers, and for the right vſe of the Sacraments.

M. And doth the figure profit vs no more?

C. Yes verely: For it leadeth vs to the trueth of that thing, whereof the Sabboth day is a figure: which is, that we being made the true members of Chriſt, ought to ceaſe from our own works, and commit our ſelues wholy vnto Gods gouernance.

Miniſter.

28. Sonday The fift cõmaundement.

LEt vs come now vnto the ſecond Table.

C. Honor thy father and thy mother.

M. What doeſt thou meane by this word, Honour?

What honor is due to our ſuperiours.

C. That Children vſe humble obedience towardes their father and mother, bearing a reuerent minde toward them, readie to aſſiſt and ayde them, and willing to doe after their commandements, according to their duetie.

M. Proceede.

C. God ioyned alſo a promiſe to this commaundement, ſaying: that thy daies may bee prolonged

prolonged vpon the land, which the Lord thy God hath giuen thee.

M. What is the meaning of this promise?

C. That God will indue them with a long life, which hath their Father and Mother in due reuerence. A long life.

M. How commeth it to passe, that GOD promiseth mã to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

C. Though our life be neuer so ful of wretchednesse, yet it is the blessing of God vnto the faithfull, at ỳ least for this one cause, that it is a token of his fatherly fauour, in that he nourisheth them here, and preserueth them.

M. May a man gather of the cõtrarie part that he who liueth not many yeres, is accursed of God?

C. No: But rather it commeth to passe many times, that our Lorde taketh them soonest of all out of this worlde, whom he loueth most dearely.

M. In doing thus, it seemeth that he keepeth not alwaies promise.

C. What promise soeuer God maketh vs, touching the benefites of this worlde, wee ought to take it with this condition, so farre forth as it shal be expedient for the health of Benefites of this world are promised with condition

our soules: For it were a contrary order, not to haue theese regarde of the soule.

M. And what is to be saied of them, that be disobedient vnto Father and Mother?

The punishment of children which disobey their parents.

C. God will not onely punish them with euerlasting paine in the day of Iudgement, but he will execute his vengeaunce also vpon their bodies here in this world, either by shortening their life, either punishing them by a shamefull death, or some other wise.

M. Doth not God speake expressly of the lande of Canaan in his promise?

Psal. 24, 88. and 115.

C. Yes as touching the Children of Israel: but wee must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge that what Countrie soeuer we doe inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderstand in this Commaundement?

C. Though no mention bee made in it expressly, but of the Father and Mother, yet we must vnderstande in them all Magistrates, and Superiours: for so much as there is one maner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto them preeminence

preeminence: for there is none authoritie of Parents, of Princes, of Magistrates, or Masters, neither any other office, or title of preeminence, but such as God hath ordayned. Rom. 13.

Minister.

RHearse the sixt Commaundement. 29. Sonday The sixt Commandement.

C. Thou shalt not kill.

M. Is there nothing forbidden here but open Murther?

C. Yes verely: For considering that it is God who giueth this Commaundement, he doth not only giue vs a Law to restraine our outward deedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certaine kind of murther lying priuely in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurt vnto our neighbour, is murther before God.

M. Is it enough then, if wee beare no hatred nor malice towards any man?

C. No: for in that that God condemneth hatred, it is to bee vnderstand also, that he requireth of vs to loue all men vnfeinedly, procuring their wealth.

M. What is the seuenth commandement? The seuēth Commandement.

C. Thou shalt not commit adulterie.

M. What is the effect of this commaundement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therfore it behoueth vs to refraine from it, except wee will prouoke his wrath against vs.

M. Is there none other thing required in this commaundement?

The minde of the lawmaker is to be considered.

C. Wee must alwaies haue regard to the lawmaker, who considereth not only the outwarde worke, but rather the affection of the heart.

1. Cor. 3. 2. Cor. 6.

M. What is here more required?

C. For so much as our bodies and soules are the tẽples of the holy spirit, that we kepe them in pureneſſe: and therefore we must not onely be chaſt, as touching the carnal act, but also in heart, wordes, and behauiour, so that there must be no part in vs defiled or vnchaſt.

Miniſter.

30. Sonday The eight Commandement.

GOe on to the eight commaundement.

C. Thou ſhalt not ſteale.

Of Theft.

M. Doth this commandement forbid only ſuch robberies, as be punished by cõmon lawes, either doth it teach any further?

C. This commaundement reacheth vnto all vnlawfull and deceiueable Occupations, whereby wee plucke vnto vs any part of our neigh-

neighbours substaunce, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it enough if a man refraine from the deede doing, either is it forbidden also to desire any such thing?

C. Wee must alwaies haue a consideration, that God was the maker of this Lawe, who, for so much as he is a Spirite, hath not onely regard to robberies that be committed in deede, but he considereth as wel our secret enterprises, our deuises and purposes, and the desires of our mindes, to come by richesse through our neighbours losse. Of inward Theft.

M. What behoueth it vs then to doe?

C. Wee are bounde to doe our indeuour, that euery man may haue his due and right.

M. What is the nineth commaundement?

C. Thou shalt not beare false witnesse against thy neighbour. The nineth Commandement.

M. Doth God forbid in this commaundement, open periurie before a Iudge onely? Either are we charged to make no lye, to the disprofite of our neighbours?

C. Under one kinde he giueth a generall doctrine: meaning that wee may not speake any thing to the reproach of our Neighbour falsly, and that wee may in no wise backbite A generall doctrine touching Othes.

him

him, nor make lyes of him, whereby he might sustaine losse in his goodes, or be hindered in his good name.

M. Wherefore doth he speake expressly of open Periurie?

After customable slandering, and lying, there followeth shortly open Periurie.

C. To the intent that we might the more earnestly detest this vice of backbiting, and lying, signifying vnto vs withall, that who soeuer doth accustome him selfe to speake slaunderously of his Neighbour, or to make any lye to his hinderaunce priuely, he will not be ashamed shortly to forswear him selfe openly.

M. Be slaunderous and lying wordes, forbidden here alone? Either be we also restrained from all euill thinking?

C. Aswell the one as the other, by the reason which we haue alreadie alledged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

M. Declare this in fewe wordes.

That that is ill to bee doe before men, is il to be thought before God

C. We are taught by this Commaundement, not to iudge ill, or to speake any words that sounde to the reproach of others, but rather to haue a good opinion of our Neighbours, and to maintaine their good fame, as farre forth as the truth will beare vs.

Minister.

LEt vs come now to the last Commaunde-
ment.

31. Sonday The tenth Commandement.

C. Thou shalt not couet thy Neighbours house: neither shalt thou couet thy Neighbours wife, nor his man seruaunt, nor his maide, nor his Oxe, nor his Asse, neither any thing that is thy neighbours.

M. Seing the whole Lawe is Spirituall, (as thou hast saied) and for so much as euery one of the other Commaundements were ordeined, as wel to correct the rebellious affections of the heart, as to gouerne the outward doings, it appeareth that this Commaundement is superfluous.

C. In the other Commaundements, God would suppresse our will and affections, but here in this hee vtterly inhibiteth all euill thoughts, light motions, sodaine affections, yea, though wee neuer fully purpose them, neither consent willingly to doe them.

M. Saiest thou then, that the least motion or temptation that can enter into the thought of a faithfull man is sinne, though he striue against it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughtes and motions, doe proceede out of our corrupt

Nature:

Nature: whereof I conclude, that the lust which doe kindle, or stirre vp mans heart to doe amisse, though he neuer consent to do the thing, bee neuertheleſſe directly against this Commaundement.

M. This is then briefly thy saying, that as euill lustes whereunto men consent, and subiect themselues, are reproued as sinne in the former Commaundements: euen so by this Commaundement, God requireth of vs such perfection, that there may not so much as one euill motion once enter into our hearts, the which might prouoke vs to doe amisse.

Euery euill motion is a sinne.

C. Euen so I meane.

M. May we not now make a brief somme of the whole Lawe?

C. Very easily: for the whole law is comprehended in these two poyntes: the one is, that we loue God with all our heart, with al our soule, and with our whole mind: the other is, that we loue our neighbour as our selfe.

The effect of the whole law. Math. 22.

M. What is concluded in the loue of God?

C. To loue him as our God: that wee acknowledge, and take him for our Soueraine Lorde, Maister, Sauiour, and Father, so that herby our duetie is to loue him, to feare him, to honour him, to put our whole trust in him and obeye him.

M. What

M. What doest thou meane by these words: with all our hart, all our soule, and our whole minde?

C. It is that wee loue GOD with such a zeale, and feruent affection, that there may bee in vs no desire, no will, no thought, no indeuour contrary vnto his loue. To loue God with all our hearts.

Minister.

WHat is the meaning of the second poynt? 32. Sonday

C. As we be naturally inclined to loue our selues, and as this affection doth passe all the rest, euen so our loue towardes our Neighbours, ought in such sort to beare rule in our harts, that it should guide vs altogether, and should be a line and rule, thereby to order all our thoughtes and deedes.

M. And whom meanest thou, when thou saiest, our Neighbours?

C. I doe not onely signifie our kindred, friends, and such other as bee of our familiar acquaintaunce: but such as be straungers vnto vs, and more then that, our very enemies.

M. How are we bound to them?

C. There is a bonde, whereby God hath tyed all men together, which is holy, and can not be broken by any mans malice.

M. Then

M. Then thou wilt say, if any man hate vs, that commeth of himselfe: and yet by the very order which God himself hath appoynted, he ceaseth not to continue still our neighbour, and we are bound euen so to take him.

C. So I meane.

M. Seeing the lawe requireth such a perfect seruing of God, is not euery Christian man bounde to frame his life after the same?

No man can fulfill the Lawe.

C. Yes truely: but we haue in vs so much weakenesse, that there is no man which fully doth performe all that the lawe requireth.

M. Why? Doth GOD therefore require of vs such an exquisite perfection, as wee bee not able to reach vnto?

C. God requireth nothing of vs, but that which we are bound to doe. But if wee giue diligence to frame our liues to this rule set foorth in the Lawe, then albeit wee bee farre from the attayning vnto the perfection therof, yet the Lorde will not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to beginne to doe the least poynt that the Lawe requireth, vntill he bee regenerate through the Spirite of God. Moreouer, if it were possible to finde out any

man

man, who were able to performe some parte of that, which the Law demandeth, it should not be enough to discharge him before God, for the Lord pronounceth, that whosoeuer doth not throughly accomplish euery poynt contayned in the Lawe, is accursed. Deut. 17. Galat. 3.

Minister.

HEreof we must needes gather, that the lawe hath two distinct offices, according as there bee two sortes of men. 33. Sonday To what vse the law serueth vs, touching the vnfaithfull.

C. What els? For as touching them that beleeue not, it serueth to none other purpose but to reproue them, and to take from them all maner of occasion, to excuse them before GOD: and this is that, which Saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to an other vse. 2. Cor. 3.

M. To what?

C. First, the lawe maketh it knowne vnto them, that they cannot bee iustified by their workes: & so by humbling them, it doth stirre them to search their Saluation in Christ. Secondly, where as it requireth more then is possible for any man to do, it warneth them to pray vnto GOD, that hee would giue To what vse the law serueth vs, touching the faithful

them

them strength, and also doth put them dayly in remembraunce of their faults, to beate downe their pride. Thirdly, it serueth them in steade of a bridle, to holde them fast in the feare of God.

M. Then albeit for the time of this transitorie life, wee neuer accomplish the Lawe, yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the ende that wee euery one, according to the grace wherewith God hath indued vs, might continually with so much more feruent affection walke towarde it, and studie dayly more and more to come to it.

C. So it is ment.

M. Haue we not a perfect rule of all righteousnesse set out in the Lawe?

C. Yes: so perfect that God demaundeth none other thing of vs then to followe it: and contrariwise, God disalloweth and refuseth, whatsoeuer a man taketh in hande to doe besides: For obedience is the onely Sacrifice which he requireth.

Obedience to the lawe is Gods only seruice, and the Sacrifice that he requireth. 1. Samu. 15 Ieremy. 7.

M. To what purpose then doth all those motions, declarations, exhortations, and cõmaundements serue, which the Prophetes make and Apostles?

C. They

C. They are nothing els but expositions of the Lawe, which leade vs to the obedience of the Lawe rather then drawe vs from it.

M. Yet it seemeth, that the Lawe doth not set out euery mans particular vocation.

C. Where as the lawe of God prescribeth that we ought to render vnto euery mã, that that is his due, wee may right well gather thereof, what euery mans duetie is, in his state and calling: further (as we haue alreadie sayd) the residue of the scripture maketh a more particular and plaine declaration of the same: for the self same things, which God hath in fewe wordes comprehended, in these tables of his Commandements, other parts of the Scripture doe intreate here and there more at large.

Minister.

SEing we haue now spoken sufficiently of the right seruing of God: (that is to say, of obedience to his will) which is the second parte of the honour due vnto him, let vs treate now also of the third poynt. 34. Sonday

The third poynt touching the true honoring of god is calling on him in our necde.

C. We haue sayd here before, that the third maner of honour, which he demandeth of vs, is to call vpon him, and to seeke for helpe at

his hand in all our needes.

M. Doest thou meane, that wee must call vpon him alone?

C. Yea: For he chalengeth this, as peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs, to require succour at mans hand?

C. There is a great difference betweene those two things: for wee call vpon the name of God, to protest that wee looke for no helpe but at his hande, hauing our whole affiaunce in him, and in none els: yet in the meane time wee seeke the helpe of men, so farre forth as GOD giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demaunde succour of men, is nothing at all contrarie to this, that wee are bounde to make our Prayer onely vnto God for helpe, for so much as we put not our trust in thē, neither seeke their succour, but so farre forth as God hath ordayned them Ministers, and bestowers of his goodnesse, to our necessitie, and comfort.

C. Ye say well: And in very deede, whatsoeuer benefite we receiue at any mās hand, we are bounde so to take it, as if GOD himselfe did deliuer it vnto vs, for the truth is, that it is he, who sendeth vs all those thinges by

their

their handes.

M. Is it not the our ductie, to giue thanks vnto men for their benefites, seeing the lawe of Nature so teacheth?

T. Yes: And it were for no more, but for that it hath pleased God to call them to such honour, as to bee the dealers and distributers of his benefites: for GOD in so doing, doth binde vs vnto them, and will that we take the same thankfully at their handes.

M. It appeareth by this, that we may not call vpon Angelles, or Saincts departed for helpe.

T. It is certaine: for touching Saincts departed, God hath not appointed vnto them any such office, as to helpe vs. And as concerning his Angels, although he doth vse them as Ministers to serue for our health, yet is it not his will, that wee should call vpon them for helpe, either haue our refuge vnto them in time of neede. Neither Angels nor Saincts departed, are to be called vpon for any helpe.

M. Then whatsoeuer is not agreeable to the order, which God hath set forth vnto vs, is repugnant vnto his will.

T. I meane no lesse: for if so be wee be not content with that order, which GOD hath by his worde set foorth vnto vs, it is a most certaine token of infidelitie. Moreouer, if in An euident token of infidelitie.

steede of seeking vpon God alone, for helpe in al our needes, we shall haue recourse vnto Angelles, or any other creatures, putting any parte of our confidence in them, we commit therein damnable Idolatrie, by attributing vnto them that thing, which ought to be peculiarly reserued vnto God.

Minister.

35. Sonday Of Prayer.

LEt vs come now to the right maner of Praier vnto GOD. Is it enough to pray with the tongue, either is a feruēt mind and earnest affectiō of the hart also required?

We must pray with an hartie affection.

C. The tongue is not alway necessary in praying: but the vnderstanding and earnest affection, are alwaies necessarily required.

M. How proue you that?

C. For so much as God is a Spirite, he requireth alwaies the heart: And at all other tymes, so specially in tyme of Prayer, when wee shewe our selues in his presence, and enter into communication with him: and therevpon hee maketh a restraint of his promise, saying: that he wilbe at hand, to heare onely all them, which call vpon him in trueth: contrariwise, he pronounceth all them accursed, which pray Hypocritically, or without an earnest

Psal. 29. 45

They are cursed of GOD, that pray without hartie affection.

earnest affection.

M. Then all such Prayers, as bee made onely with the mouth, bee vnprofitable, and to no vse.

C. They bee not onely vnprofitable, but prouoke God to displeasure.

M. What maner of affection is required, to make the Prayer acceptable?

C. Wee must first of all haue such a feeling of our pouertie and wretchednesse, that wee may perceiue an earnest vexation, and greefe of mynd, through the lothsomnesse of sinne: wee must also haue a feruent desire to obtaine grace at Gods hande, which desire must kindle our hearts, and ingender in vs a feruent Prayer.

To pray for things whē we fele not the necessitie thereof, is both vnprofitable, & also offendeth God.

M. Doe these thinges proceede of our nature? Either are they giuen vnto vs by the speciall goodnesse of God.

C. God must worke herein: for wee are of our selues dull, and without al lust to prayer, but the Spirite of God doth stirre vp in our hearts such sighes, as no tongue is able to expresse, and endueth our myndes with such a zeale and feruent affection, as GOD requireth in Prayer.

Rom. 8. Gala. 4.

M. Doth this doctrine teach vs, that wee ought not to dispose, and stirre vp our selues

to Prayer?

Gods ſpirit is our onely ſchoolemaiſter to teach vs to pray.

C. Nothing leſſe: but rather contrariwiſe ſo oft as wee do feele our ſelues cold, and not diſpoſed to prayer, we ought to make our ſupplication vnto the Lord, that it would pleaſe him to enflame vs with his Spirite, whereby we may be framed to prayer, with ſuch affection of mynde as we ought to doe.

M. As touching the vſe of the tongue, thou doeſt not coumpt it vtterly vnprofitable, in making of Prayers?

The tongue ſerueth to a good vſe in the making of our Prayer.

C. No: for the wordes which the tongue vttereth, do many tymes helpe, ſtirre vp, and confirme the mynde, ſo that it is not eaſily drawne from GOD. Moreouer, for ſo much as the tongue is created of GOD for his glorie, aboue all other members of the bodie, it is reaſon, that the tongue bee employed by all meanes to that vſe: finally, the very feruent affection of the heart doth many tymes (though a vehement motion,) enforce the tongue to ſpeake, though a man did not purpoſe ſo to doe.

To pray in a ſtraunge language, is a mocking of God.

M. Since it is as thou ſaieſt, to what purpoſe is it to pray in a language, that a man doth not vnderſtand?

C. It is a very mocking of God, and ſuperſticious Hipocriſie.

Miniſter.

Minister.

WHen wee make our Prayer vnto GOD, doe wee at all aduentures, without sure knowledge, whether wee shall obtaine any profite or not? Either ought we to be surely perswaded þ our prayers wilbe heard?

36. Sonday.

1. Cor. 14. Praier must proceede of a sure confidence in Gods promise.

C. We must haue this euermore as a sure ground in all our Prayers, that they shall be accepted of GOD, and that we shall obtaine our request, so farre forth as it shall be expedient and necessarie for vs: Whereupon S. Paule saieth, that the right inuocation and praying vnto GOD, proceedeth of Faith. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayers vnto him aright.

M. What saiest thou then to them, which be in doubt, whether God will heare thē or not?

Rom. 10. Whosoeuer doubteth whether God heareth his Praier, obtaineth nothing.

C. Their Prayers are vtterly voyde, seing God hath made no promise to any such Prayers: for he saieth, whatsoeuer wee shall aske if we beleeue, he will graunt it vnto vs?

Math. 12. Marke. 11. 3 thinges make vs bolde to aske of god

M. It remayneth to knowe, by what meanes, and in whose name we may come by this sure confidence, to present our selues before God, considering that we are vile Sinners,

and farre vnworthie so to doe.

First his promise. Psal. 50. 55 Esay. 30. 65 Ieremy. 29. Ioel. 1. Math. 6.

C. First of all wee haue promises of God, whereupon wee must stay our mindes, without hauing any regarde of our owne worthinesse. Secondly (if wee bee the Children of GOD) he doth encourage vs, and push vs

2. His spirit Rom. 8.

forward with his holy Spirite, to come to

The mediation of Christ his own Sonne 1. Tim. 2. Heb. 4. 1. Iohn. 8.

him familiarly, as to our Father: and that we should not bee afraied, to come before his glorious Maiestie (although wee bee but as poore Wormes of the earth, and most wretched sinners) he hath giuen vnto vs our Lord Iesus to be our Mediatour, to the intent that wee by the meane of his merites, hauing recourse vnto God, might haue an assured trust to finde grace.

We may not pray but in the name of our Sauiour Christ. Iohn. 14. 1. Iohn. 2. Ephes. 2. Heb. 4. Rom. 8.

M. Dooest thou meane it thus, that we may not call vpon GOD by Prayer, vnlesse it be done in the name of our Sauiour Christ?

C. Yes: for we haue an expresse commaundement so to doe: and in so doing, wee haue a sure promise, that through his intercession al our requestes shall be graunted vnto vs.

M. It is not then a foolish presumption, to to present our selues boldly before God, since we haue Christ for our Aduocate, and set him before vs, to the ende that GOD may for his sake, accept both vs and our prayers.

C. No

C. No verely: for we make our Prayers, as it were by his owne mouth, for so much as he himselfe openeth the way for vs, and maketh our Prayers to bee heard, yea, and entreateth also continually for vs.

Minister.

LET vs treate now of the substaunce of our Prayers. Is it lawfull for vs to pray, for all thinges that wee phantasie, either is there a certaine rule to pray.

37. Sonday. We may not frame our prayers according to our own phantasie, but as gods worde teacheth vs, & his holy Spirite directeth vs. Math. 6.

C. If we should follow our owne phantasy in making our Prayers, they should bee very euill framed. For we are so blind, that we are not able to iudge what is meete to be prayed for. Moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them

M. What is then to be done?

C. We must learne of God, what is meet to bee prayed for, seeing hee alone knoweth what is necessarie for vs, that he leadeth vs, as it were by the hand, so that wee our owne selues doe nothing but followe.

M. What instruction hath he giuen vs for Prayer?

C. Hee hath taught vs sufficiently, how, and wherefore to pray throughout the whole Scripture, but to the entent to bring vs to one certaine and sure marke, he hath set forth

vnto

vnto vs one maner of Prayer wherein he hath breefly comprehended all such poyntes, as be meete or lawfull for vs to demaunde.

M. Rehearse that forme of Prayer.

Math. 6. Luke. 11.

C. It is the very same that our Lorde Iesus taught his Disciples to pray. For when they asked of him how they should pray, he aunswered, that they should say on this wise.

The faithfull prayer, which our Lord him self taught vs.

OUr Father which art in heauen,
hallowed be thy name:
Thy Kingdome come:
Thy will bee done euen in earth as it is in heauen:
Giue vs this day our daiely bread:
Of sinnes. And forgiue vs our * depres, euen as wee forgiue our depters:
And leade vs not into temptation:
But deliuer vs from euill.
For thine is the kingdome, thy power and the glorie for euer. So be it.

M. For the more easie vnderstanding hereof: tell me how many Articles be conteyned herein?

The diuisiō of the lords Prayer.

C. Sixe: whereof the three first doe concerne the glorie of GOD, without any consideration of our selues: the other three touch vs properly, and concerne our wealth and profite.

M. Why

M. Why then, ought wee to desire any thing of GOD, that bringeth no maner of commoditie vnto our selues?

C. This is true, that GOD his infinite goodnesse, doth dispose and order all thinges in such sorte, that nothing can turne to the glorie of his name, which is not also profitable vnto vs: so that when his name is sanctified and honoured, he maketh it redounde to our Sanctification, and when his kingdome commeth, wee are after a sorte partakers thereof: yet notwithstanding, our duetie is at such tyme as wee aske these things, to haue onely regard to his honour, without any consideration to our selues, or to our owne commoditie.

M. By thy saying then, though these three first petitions are greatly profitable to vs, yet maye wee not make them for any other purpose, but onely to desire to haue GOD honoured.

C. It is euen so: And likewise albeit the three last requestes bee ordayned, to pray for thinges expedient and necessarie for vs, yet euen in them also, wee ought most earnestly to seeke Gods honour, so that it must bee the cheef ende and marke, whereunto all our wishinges and desires be directed.

Minister.

Minister.

58. Sonday

LEt vs come now to the exposition of it: and before that wee proceede any further: wherefore is GOD named here, Our Father, rather then by some other name?

In what sence wee call GOD Father.

C. Since in time of Prayer specially, we ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name, which soundeth nothing but all sweetenesse, bountie, and mercifulnesse, thereby to driue away all doubtfulnesse and feare, and to make vs cõceiue a bold courage, to come familiarly into his presence.

M. May wee then come boldly, and familiarly vnto God, euen as a childe may come vnto his father?

C. Yea, and with a great deale more assured cõfidence, to obtaine whatsoeuer we shal

Math. 7. desire: for if wee being euill, cannot chuse but giue vnto our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as wee haue neede of, since he is not onely good, but the very soueraine goodnesse it selfe.

M. May we not proue sufficiently by this (that GOD is named our Father) the same thing which wee affirmed touching Christ, that

that our Prayer ought to be grounded, vpon sure trust in his merites and intercession?

C. Yes certainly: for God doth acknowledge vs none otherwise to bee his Children, but onely in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his Sonne Christ.

C. Euery faithfull man may right well call GOD his Father particularely: but in this forme of Prayer, our Sauiour Christ doth teach vs to pray in common, that wee might remember therby the duetie and charitie, which we owe to our neighbours in our Prayers, and to monish vs, not to care onely for our selues. Why we cal him our Father.

M. What meaneth this clause: Which art in heauen?

C. It is as much to say, as to name him high, mightie, and incomprehensible.

M. To what purpose seruеth that?

C. That when we cal vpon him by praier, we might learne to lift vp our mindes, and to withdraw our imagination from thinking any thing of him worldly, or earthly, and that wee shoulde not measure him by our fleshly iudgement, and so make him subiect to our

will

will and appetite, but rather that wee might with all humblenesse of minde honour his excellent maiestie, and also that we might haue occasion, to put so much the more our trust assuredly in him, considering that he is Lord and maister of all.

Minister.

38. Sonday The first petition.

MAke an exposition of the first petition.

C. The name of God is his honour & renoume, wherby he is sanctified & praised among men: therfore we desire that his glory may be aduaunced aboue all things, & euery where.

M. Doest thou meane, that this his glorie may either encrease, or diminish?

In what sence wee wish the setting forth of Gods glory

C. No verely in it self: But the meaning hereof is, that it may bee knowne as it ought to bee: and that all the workes which GOD doth, may appeare vnto men to bee glorious, euen as they be in very deed, so that he might by all meanes be magnified.

M. What doest thou meane in the second request, by the Kingdome of God?

The second petition wherin the Kingdome of God consisteth.

C. This Kingdome consisteth principally in two poyntes: that is to say, first in that he gouerneth his elect through his holy Spirite: and againe in that he destroyeth the wicked,

red, which will not become Subiects to his Kingdome, to the ende that it may euidently appeare, that there is no power able to withstande his power.

M. What vnderstandest thou in prayng: that this Kingdome may come?

C. That it would please God from day to day, to encrease the number of his faithfull flocke, that he would continually more and more, bestowe the giftes of his holy Spirite among them, vntill the tyme come, when they shall be fully replenished: that he would also cause the light of his trueth, more and more to shine, and that he would in such wise make his iustice to be knowne, that the Deuill and his Kingdome of darkenesse, maye come to vtter confusion, and that all wickednesse may be cleane abolished, & rooted out. The Kingdome of Christ.

M. Is not this request perfourmed daiely?

C. It is partly fulfilled: yet we desire that it may be continually encreased and aduaunced, vntill such tyme as it shall come to full perfection: which thing shall bee at the day of iudgement, what tyme God alone shall be magnified, and all creatures shall be amased, and subiect vnto his Maiestie, and so he shall be all in all things. The perfect state of Christes Kingdome.

Minister.

In

40. Sonday The third requeſt touching the accõpliſhment of Gods will.

N what ſence praieſt thou, that Gods will may be done?

C. That all creatures may be ſubiect to him, and obey him in ſuch ſorte: that whatſoeuer is done, may be pleaſaunt to him.

M. Doeſt thou meane then, that nothing may be done contrary to his will?

C. Our requeſt is not only, that he would bring all things to paſſe, as he hath appoynted by his vnſearchable counſaile, but that he would beate downe all rebellion, ſo that all willes may obey his will onely.

M. In ſo doing, doe wee not vtterly refuſe our owne willes?

C. Yes vtterly: And wee pray not onely, that hee would bring to nought ſuch deſires as be againſt his will, but that he would alſo create in vs newe mindes, and newe hearts, that our owne will being ſet a part, his Spirite may worke ſuch a will in vs, as may bee in all poyntes agreeable vnto him.

M. Wherfore puttеſt thou vnto it: in earth as it is in heauen?

How Gods will is done in heauen.

C. Becauſe the Angelles, which bee his heauenly Creatures, ſtudie nothing but to pleaſe him, without any motion to the contrary, we deſire that the like may bee doue in

earth

earth, and that all men may bee framed vnto a like willing obedience.

Minister.

41. Sonday The fourth petition. What is meant by our daiely bread.

COme now to the second parte: what dost thou meane by thy daily bread which thou askest?

C. That word containeth al things whereof we haue neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of things, that GOD knoweth to be expedient for vs in this worlde, whereby wee may haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daiely nourishmēt, since he hath giuen a charge vnto all men, to get their liuing with the labour of their handes?

C. Albeit we are commaunded to labour for our liuing, yet all our labour, diligence, and prouision that wee can make, is not able to procure vs a liuing, but the onely blessing of God vpon our handes and trauaile, which prospereth the thinges wee goe about in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourisheth vs (notwithstanding we bee commaunded to make prouision for those things) but the power of God maintaineth our life, and we vse

God must blesse our labours.

them onely as Instruments.

M. Why callest thou it, Our bread, since we desire that it may be giuen vs?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours: albeit it is nothing at al due vnto vs: And againe, by this worde wee are put in remembraunce, not to desire an other mans bread, but that onely which we shal come by, by honest and lawfull meanes, agreeable to Gods ordinance.

M. Why saiest thou this day, and daiely?

Wherefore wee call it, daily bread

C. These two wordes doe teach vs to bee contented, and not to wish more then is sufficient for our necessitie.

M. Seeing this is the common prayer belonging indifferently vnto all men, how is it that the rich (who haue prouided) abundance of goodes (for a long tyme) may make this petition for one day?

C. All men both rich and poore must vnderstand, that what goodes soeuer they haue, they can nothing profite thē, but so farre forth as it pleaseth God to giue them the vse thereof, so that when we haue plentie, yet we haue nothing, vnlesse he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

What

W. What is contained in ỹ fift requeſt?

C. That it would pleaſe God, to forgiue vs our debtes.

42. Sonday. The fift petition.

M. Is there any man liuing ſo iuſt, that needeth not to make this requeſt?

There is none ſo holy that hath not need to aske God forgiuenes of his ſins and debts. Iob. 10.

C. No ſurely: for our Lord Ieſus preſcribed this forme of Prayer to his Apoſtles, for the behoofe of his whole Church: ſo then who ſoeuer would exempt himſelf from this, refuſeth to be of the companie of Chriſtes flocke: and in very deede, the Scripture doth plainly teſtifie, that the moſt perfect man that is, if he would alledge one poynt to iuſtifie himſelf thereby before God, ſhould be found faultie in a thouſand. It is meete therefore, that euery man haue a recourſe continually vnto Gods mercie.

M. After what ſorte thinkeſt thou, that our ſinnes be pardoned vs?

C. Euen as the very wordes of Chriſt doe ſound: for aſmuch as our ſinnes be as debtes, whereby we are holden faſt bound vnder the daunger of euerlaſting damnation, we make ſupplication vnto God, that he would of his mere goodneſſe pardon them.

Hereby debtes are ment ſinnes

M. Thou meaneſt then, that we obtaine forgiueneſſe of our ſinnes, by the free mercie of God onely.

In what ſorte our ſinnes are forgiuen.

C. Yea: for we can by no meanes make amendes for the least fault that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuing them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our sinnes?

The frute of remissiō of sinnes.

C. By this meanes wee are as acceptable vnto God, as if wee were iust and innocent, and also our consciences be surely perswaded of his Fatherly loue towardes vs, whereby we attaine to euerlasting life and felicitie.

M. When thou makest thy Prayer, that he would pardon vs our debts, euen as we pardon our debters, doest thou meane thereby, that we deserue to haue our sinnes forgiuē, in that that we forgiue other men their faults?

Our sinnes be pardoned freely.

C. No verely: for by that meanes we should not haue pardon of our sinnes freely, neither should the remission of them bee sufficiently grounded vppon the satisfaction, which was made in the death of Christ as it ought to be, but in that that we forget the wronges done vnto vs, wee followe his example in gentlenesse, and mekenesse, and now to declare that we are his children, he hath giuen vs this as a badge to bee knowne by, and to certifie our selues that we are so. On the other part also

he

he doth vs to wit, that wee may looke for no-thing of him but extremitie and rigour, if we bee not ready to pardon, and to shewe fauour vnto them, which be in fault towards vs.

M. Thou meanest then, that God here refuseth to take them as his children, which cãnot forget wrongs committed against them: and that they should not think themselues to be partakers of the heauenly forgiuenesse. Whõ God refuseth to coumpt as his childrẽ.

C. Yea verely: and also to the ende that all men might haue knowledge, that ỹ self same measure, which they met vnto other, shall be payed vnto them againe.

M. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Minister.

MAkest thou but one request of this? 43. Sonday The sixt petition. Rom 7. Galat. 10. 1. Cor. 5.

C. No: for the seconde parte doth expound the first.

M. What is the substance of this petition?

C. Wee desire that God doe not suffer vs to fal to wickednesse, neither peruert vs to be ouercome of the Deuill, nor to bee led with the naughtie lustes of our flesh, which continually warre against vs: but that he would giue vnto vs power to withstande them, holding vs vp with his hande, and keeping vs

alwaies in his sauegarde, to bee our protectour and guide.

M. By what meanes is this brought to passe?

C. What tyme God doth guide vs by his holy Spirit, therby causing vs to loue goodnesse, and to hate euill, to seeke after righteousnesse, and to flye from sinne: for by his holie Spirite, wee ouercome the Deuill, sinne, and the flesh.

M. Hath euery man neede thus to bee guided?

1. Pet. 5. C. Yes, euery man: for the deuill watcheth continually for vs, euen as a roring Lyon redie to deuour vs, and wee on the other parte, bee so feeble and fraile, that hee would out of hande ouercome vs, if GOD did not both strengthen vs, and giue vs the victorie.

M. What signifieth this word temptation?

What is tentation? Gene. 6. 7. C. The wylie guiles, and subtile assaultes of the Deuil, wherewith he assaulteth vs, for asmuch as wee are naturally apt to be deceiued, yea, readie to deceiue our selues, and our will is wholy bent to doe euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he do not leade vs into temptation, since that is an office belonging peculiarely to the

Deuill?

Deuill?

C. GOD of his infinite mercie doth preserue his faithfull, not suffering the Deuill to leade them out of the way, neither permitting that sinne haue the vpper hand of them, so likewise, he doth not onely giue vp, cast of, and withdrawe his grace from such as hee wil punish, but also he deliuereth them to the Deuill, committing them vnto his tyrannie: He striketh them with blindnesse, and giueth them vp into reprobate mindes, that thy become vterly slaues vnto Sinne, and subiect to all temptation.

M. What meaneth the clause which followeth? for vnto thee belõgeth the kingdome, the power, and the glorie for euer.

C. It putteth vs againe in remembrance that our prayers be grounded vpon God, and vpon his mightie power and goodnesse, and not in anything that is in vs, since we of our selues bee vnworthy, once to open our mouthes to call vpon him: Againe, we are taught hereby to conclude al our praiers, in the praising of his power and goodnesse.

Minister.

IS it not lawfull for vs, to alke any other petition or thing, then is here rehearsed? 44. Sonday

C. Albeit, wee are not forbidden to vse other wordes, and to frame them also after an other sorte, yet there can no Prayer be acceptable vnto GOD, vnlesse it bee in effect and sence framed after this, which is vnto vs as it were a perfect rule, whereby to pray as we ought to doe.

M. It seemeth now conuenient tyme, to come to the fourth poynt, touching the honor due vnto God.

The fourth kind of honour due vnto God.

C. Wee haue sayed alreadie, that it consisteth in acknowledging with the hart, and in confessing with the mouth, that God is the authour of al goodnesse, that thereby we may honour him.

M. Hath God set forth no rule to teach vs how we should doe this?

C. All the examples in the Scripture, of praising and thankes giuing, ought to be as rules vnto vs.

M. Is there nothing cõtained in the Lords Prayer, touching this matter?

C. Yes: for in that we pray that his name may bee glorified, wee desire also that al his workes may be seene (according as they be in deede) excellent and praise worthie, in such sorte, that if he punish vs, wee may thereby praise the vprightnesse of his Judgement: if he

he pardon our faultes, wee may thereby haue occasion to magnifie his mercie, when he performeth his promise, wee may acknowledge him to bee the infallible trueth: briefly we require that there be nothing at al done, wherein the brightnesse of his glorie be not shewed foorth vnto vs, and this is to giue vnto him, the laude and praise for all goodnesse.

M. What conclusion may we gather of all that we haue hetherto spoken.

C. We may well conclude of this, the saying of Christ, that this is life euerlasting, to knowe the very liuing God, and him whom he hath sent, our Sauiour Christ, to knowe him, I say, to the ende to render due honour vnto him, that thereby he may become vnto vs not onely a Lord and a Maister, but also a Father and Sauiour: Whereby also we on the other parte, may bee his Seruaunts, his Children, and a People wholy consecrated to his glorie.

Iohn. 17. What euerlasting life is? Marke. 1.

Minister.

WHat is the meanes, to come by a state so excellent?

45. Sonday

C. He hath for the same purpose left with vs his holy word which is vnto vs as it were, an entrie into the kingdome of heauen.

Euerlasting life is offered and presented vnto vs by Gods word.

M. Where

M. Where shall we seke for this his worde?

C. It is contained in the holy Scripture.

M. How must wee vse this worde, to haue this profite by it?

C. Wee must receiue it, beeing perfectly perswaded therof in our conscience, as of an vndoubted trueth, sent downe from Heauen, submitting our selues vnto it with due obedience, louing it hartely with a feruent and vnfeined affection, hauing it so printed in our hartes that wee may followe it, and confirme our liues wholy vnto it.

M. Doe all these things lye in our power?

C. No, not one of them all: but God worketh them in our hearts in this wise, by his holy Spirite.

M. Is it not required of our part, that we take paine, & do our diligence both to heare, and to reade this doctrine, which is set forth vnto vs.

We must giue diligent labour to learne gods word.

C. Yes doubtlesse: and first it is requisite, that euery man priuately in his owne house, giue himselfe to the studie of this worde, but principally euery man is bounde to haunt duely all sermons, made in the congregation of Christ, where this worde is expounded.

M. Thinkest thou then, that it is not enough, that euery man doe giue diligence to

reade

reade Gods worde in his owne house, vnlesse they come also together, to heare it preached openly?

C. I thinke it necessarie, if GOD of his goodnes doe prouide such meanes, that wee may heare it openly?

M. What is the reason?

C. Because our Sauiour hath set & established this order in his Church, not to the end that two or three onely should obserue it, but as a generall order for all men: and hee hath likewise declared, that this is the onely way to build his Church, and to preserue the same: let vs therefore euery one be content to haue recourse to this rule, and not become wiser then our Maister. Pastours or ministers in the Church are necessarie. Ephe. 3. Math. 10. Luke. 10.

M. Is it then a thing necessarie to haue Pastours, and Ministers in the Church?

C. Yes very necessary: and at their mouthes men are bounde to receiue the worde of the Lorde with all humble obedience: so that whosoeuer doth set light of them, and regard not to heare their sayings, they contemne also Iesus Christ, and deuide themselues from the fellowship of his flocke.

M. Is it sufficient that we haue bene once instruct by their meanes, either els must wee heare their doctrine continually?

C. It

C. It is nothing if a man begin well, vnlesse he continue still in the same: for we must keepe vs in Christes schoole, and cõtinue stil his scholers vnto the ende: and for that cause he hath ordained Ministers in the Church, to teach vs continually in his name.

Minister.

46. Sonday

Of the Sacraments.

IS ther none other meane besides his word, whereby God sheweth himselfe vnto vs?

C. God hath ioyned his Sacraments, with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, which by a visible Signe doth represent vnto vs Spirituall things, to the ende that Gods promises might take the more deepe roote in our hearts, and that wee might so much the more surely giue credite vnto them.

M. What? Is this possible that a visible, and a material signe should haue such vertue, to certifie our conscience?

C. No not of it selfe: but God hath ordayned it for such an ende.

M. Since it is the proper Office of Gods holie Spirite, to seale and print the promi-

ses

ſes of God in our hearts, how canſt thou attribute, or giue this propertie vnto the Sacraments?

C. There is a great difference betweene the one and the other: for Gods Spirite is he alone, who in very deede is able to touch and mooue our hearts, to illuminate our mindes, and to aſſure our conſciences in ſuch ſort, that all thoſe ought to bee accoumpted his onely workes, ſo that the whole praiſe and glory hereof, ought to bee giuen vnto him onely: notwithſtanding, it hath pleaſed our Lord to vſe his Sacraments, as ſecond Inſtruments therof, according as it ſæmed good vnto him, without diminiſhing any poynt of the vertue of his Spirit. The difference betwene gods Spirite and his Sacraments.

M. Thou meaneſt then, that the efficacie of the Sacraments, doth not conſiſt in the viſible Signe, but wholy in the working of the Spirite of God.

C. I meane euen ſo: according as it is Gods pleaſure to worke by meanes by him ordeyned, without any derogation thereby to his glorious power.

M. What moued God to inſtitute ſuch inſtruments or meanes.

C. He ordained them to helpe and comfort our weakeneſſe: for if wee were of ſpirituall

nature

The Sacraments were ordeined to helpe our infirmities.

nature as the Angels are, then wee were apt to consider both God, and his manifold graces after a Spirituall maner also: but for as much as we are clogged with earthly bodies, it was needfull for vs that God did institute sensible signes, to represent vnto vs Spirituall and heauenly thinges: for otherwise wee could not comprehende them. Moreouer it is necessarie for vs, that all our sences be exercised in his holy promises, that wee might bee the better stablished in the same.

Minister.

47. Sonday The Sacraments are necessarie.

SInce GOD hath ordayned his Sacraments for our necessitie, it were a point of arrogancy and presumption, to think that they might bee aswell left of, as vsed.

C. Ye say trueth: so that whosoeuer doth willingly forbeare the vse of them, esteeming them as thinges more then needeth, he dishonoureth Iesus Christ, he refuseth his grace, and doth quench his holy Spirite.

M. But what assuraunce of Gods grace, be the Sacraments able to giue, seing both the godly, and wicked doe receiue them?

C. Albeit the Infidelles and wicked, doe make the grace (which is presented vnto thē by the Sacraments) of none effect, yet it followeth

followeth not, that their office and propertie is such.

M. How, and when is it, that the Sacraments haue their effect?

C. When a man receiueth them in faith, seeking onely in them Christ, and his grace. When the Sacraments doe take their effect.

M. What meanest thou by saying: that we may seeke nothing els but Christ in them?

C. I signifie thereby, that we may not occupie our minds in considering the outward signes, as though we would seeke our saluation in them: neither may wee imagine, that there is any peculiar vertue inclosed in them; but contrariwise doe take the Signe for an ayde, to leade vs straight to Christ, & to seeke in him saluation, and all our felicitie. How Christ ought to be sought out in his Sacraments.

M. If faith then bee required in the ministration of them, how are they giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises?

C. It is not enough that faith be once begun in vs for a time, but it must still be nourished and mainteyned, so that it may growe daiely, and bee increased in vs. For the nourishment, strength, and encrease thereof, God hath giuen vs the Sacramentes, the which thing Sainct Paule declareth: saying, that the vse of them is, to seale the promises of The Sacraments bee meanes to nourish our faith. Roma. 4.

God

God in our hearts.

M. But is not this a token of infidelitie, when we do not beleue the promises of God, vnlesse they be confirmed vnto vs by some visible signe, as an ayde ioyned vnto them?

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the Children of God is such, notwithstanding, they cease not therefore to be faithfull, albeit they haue not as yet attained vnto the perfection thereof. For so long as we liue in this world, there abideth continually certaine remnants of vnbeleef in our flesh: and therefore wee must indeuour by all meanes continually to profite, and increase in faith.

Minister.

48. Sonday How many Sacraments there be.

HOw many Sacraments bee there in the Church of Christ?

C. There be but two which be common vnto all men, and which Christ himself ordeined for the faithfull.

M. What be they?

C. Baptisme, and the holy Supper.

M. In what poynts doe they agree, and wherein differ they the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, that where

whereas wee were before Straungers from God, he doth now receiue vs into his familie. The Supper of the Lord is a testimonie vnto vs, that GOD wil nourish, and refresh vs with food, euen as a good maister of an house studieth to sustaine, and feed such as be of his houshould.

M. To the ende that we may vnderstande them both, so much the better, let vs consider them a parte, one after an other: first, what is the signification of Baptisme? The signification of Baptisme. Roma. 6. Ephe. 5.

C. It standeth in two poyntes: first, our Lorde representeth vnto vs herein the remission of sinnes: secondly, our regeneration.

Minister.

WHat similitude hath water with those things, that it may represent them? 49. Sonday. The misterie of the water in Baptisme.

C. First the remission of sinnes, is a maner of washing, whereby our soules are clensed from their filthinesse, euen as the filth of our bodies is washed away with water.

M. What saiest thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and to the ende that we become newe creatures through the Spirite of God, therfore the water is powred vpon the head, to signifie that wee are dead, and buried, and that

Wherefore the water is powred on the head

in such sort, that our rising againe into a new life, is therewithall figured in that, that the powring of the water, is but a thing of a very short continuance, and not ordeined that we should be drowned thereby.

M. Thou meanest not, that the Water is the washing of our soules.

The water doth not cleanse vs, but the bloud of Christ only

C. No: for that belongeth to the blood of our Sauiour Christ alone, which was shed that all our filth might bee wiped away, and that we might be counted pure, and without spot, euen before God: the which thing then taketh effect in vs, what tyme our consciences bee sprinckled therewith by Gods holie spirite, but the Sacrament doth testifie, and declare it vnto vs.

M. Meanest thou then, þ the water standeth in none other steede vnto vs, but as a figure?

The water is not a bare signe. The promise ioyned to it.

C. It is such a figure, as hath the veritie ioyned vnto it: for God keepeth his promise, and deceiueth no man: wherfore it is certaine that remission of sinnes, and newnesse of life is offered vnto vs in Baptisme, and that we receiue the same there.

M. Is this grace receiued indifferently of all men.

C. No: for diuers through their wickednesse, cause it to standc them in no steede, neuerthe-

uertheleſſe, the Sacrament looſeth not his propertie, albeit that none feele the comforte thereof, but onely the faithfull.

Q. What thing is that, wherby our regeneration is wrought in vs?

A. By the death and Reſurrection of our Sauiour Chriſt: For his death ſtandeth in this ſteede vnto vs, that by it our olde Adam is crucified, and our ſinfull Nature is as it were buryed, ſo that it beareth no more rule in vs. As touching the newnes of life, which is to bee obedient to Gods will, that wee obtaine by his Reſurrection. Whereby we are renued in ſpirite.

Q. How do we obtaine this grace in Baptiſme?

A. Becauſe wee are there cloathed with Chriſt, and indued with his holy ſpirite, if ſo be that we make not our ſelues vnworthy of his promiſes, which bee there giuen vnto vs.

Q. As touching our parte: what is the right vſe of Baptiſme?

A. The right vſe thereof ſtandeth in faith and repentaunce: that is, in that we bee ſure, that wee haue our conſciences clenſed in the bloud of Chriſt: and in that wee both feele in our ſelues, and make it knowne to others by our workes, that his ſpirite abideth in vs, to mortifie our affections, and ſo to make vs Wherein the right vſing of Baptiſme ſtandeth.

ready to doe the will of God.

Minister.

30. Sonday The Baptisme of Infants.

SEeing all this is required in the right vsing of Baptisme, how is it that little children be Baptized?

C. I did not meane, that faith and repentaunce, ought alwaies to goe before the ministration of this Sacrament: for that is only requisite in them that bee of age and discretion, so that it is sufficient, if the litle children shewe forth the fruites of Baptisme, when they are come to sufficient age to knowe it.

M. How wilt thou proue, that there is no inconuenience in this doing?

Deu. 10. 30 Iere. 5. C. For in like maner Circumcision was a Sacrament of repentance, as Moses and the Prophetes doe witnesse, and also a Sacrament of faith, as Saint Paule teacheth, and yet God did not debarre little children, from the receiuing of the same.

Roma. 4.

M. No: But art thou able to proue sufficiently, that there is a good reason, that they should bee receiued to Baptisme, as that the other should be Circumcised?

The promises which were made to the Iewes onely, are now offered vnto all men.

C. Yea: for the same promises, which God did make in time past, to his people of Israel are now extended vnto al coastes of the world.

M. And followeth it therfore, that we must

vse

vse also this signe?

C. Yea, if we will consider the thing effectually: for Christ hath not made vs partakers of that grace, which belonged in tyme past to the Children of Israel, to the intent he would in vs diminish or obscure it, but rather to shewe forth his goodnesse more euidently, and in greater aboundance.

M. Doest thou coumpt then, that if we did denye Baptisme to little children, the grace of GOD should be diminished, by the comming of Christ?

C. Yea surely: For wee should be by that meanes destitute of the expresse Signe of Gods bountifull mercie towardes our children, the which thing they that were vnder the Lawe had: and in very deede this thing serueth highly to our comforte, and to the stablishing of the promise, which hath beene made vnto vs from the beginning.

M. Thy minde is then, that for as much as it pleased God in old time, to declare himself to be our Sauiour, yea, of little children, and that hee thought it also good to seale his fauourable promise in their bodies, by an outwarde Sacrament, that therefore it is very good reason, that there bee no lesse tokens of assurance after Christes comming, since the

selfe same promise continueth still, and is more openly vttered, as well by worde as deede.

C. Yea: and moreouer, it seemeth a thing worthy of notable reprehẽsion, if men would doe so much wrong vnto children, as to deny them the signe, which is a thing of lesse price, since the vertue and substaunce of Baptisme belõgeth vnto them, which is of much higher estimation.

M. For what consideration ought wee to Baptise little children?

To what purpose children are Baptized.

C. In token that they are inheritors of the blessing of GOD, which is promised to the seede of the faithfull, that when they come to age, they should bee instructed what the meaning of Baptisme is, to profite themselues thereby.

Minister.

31. Sonday Of the Lordes Supper.

LEt vs now speake of the Supper, and first what is the signification thereof?

C. Our Lorde did ordayne it, to put vs in assuraunce, that by the distribution of his body and blood, our soules are nourished, in the hope of life euerlasting.

M. Why is it that our Lorde representeth vnto vs, his body by the bread, and his bloud by the wine?

C. To signifie vnto vs, that what proper-

tie

tie the bread hath towardes our bodies, that is, to feed, and sustaine them in this transitorie life, the selfe same propertie also his bodie hath touching our soules, that is to nourish them spiritually. And in like maner, as the Wine doth strengthen, comfort, and reioyce man, euen so his blood is our full ioye, comfort, and spirituall strength. Christ offereth to vs his body by the bread, and his bloud by the wine.

M. Doest thou meane, that wee must be in deede, partakers of the body and blood of the Lord?

C. I meane so: For since the whole trust and assuraunce of our saluation doth consist in the obedience, which he hath performed vnto God his Father (in that that GOD doth accept and take it, as if it were ours) we must first possesse him, seing that his benefites doe not belong vnto vs, vntill he haue first giuen himselfe vnto vs. The onely stay of our trust.

M. Why? did not Christ giue himself vnto vs, what time he gaue himself to be crucified, that therby we might be brought into the fauour of God his father, and be deliuered from damnation?

C. Yes: but that doth not suffice, vnlesse we doe receiue him withall, in such sorte as wee may feele in our consciences, the fruite, and efficacie of his death and passion.

M. Is not faith ỳ ready meanes, to receiue Christ by?

C. No doubt: and not onely in that we beleeue, that he dyed and rose againe, to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that hee dwelleth in vs, and is ioyned with vs, as the head with the members, to the ende to make vs partakers of all his graces, by the force of this ioyning together.

After what sorte we receiue christ

Minister.

Sonday

HAue we Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospell, as S. Paule witnesseth, in that that our Lorde Iesus Christ doth promise vs therein, that wee are bone of his bones, and flesh of his flesh: And againe, that he is the bread of life, which came downe from heauen to nourish our soules: And in an other place, that wee are one with him, euer as he himselfe is one with his father, and such like.

1. Cor. 1.

Ephe. 5.
Iohn. 6.

Iohn. 17.

M. What is there more to bee had in this Sacrament? Or to what vse doth it serue vs besides?

C. This

C. This is the difference, that this our ioyning together is more euidently, and plenteously set forth vnto vs: albeit our Sauiour Christ, be in very deede exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

M. What is it then briefly, that wee haue by this signe of bread?

C. That the bodie of our Lorde Jesus, for so much as it was once offered vp for vs in Sacrifice, to bring vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that wee are partakers of this reconciliation. What doth the signe of bread teach vs.

M. And what haue we by ỹ signe of wine? What is signified to vs by the Wine.

C. It assureth vs that as our Lord Jesus, did shed his bloud once on the Crosse for a full price, and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby wee should not doubt to receiue the fruite, and benefite thereof.

M. By these thine answers I gather, that the Lordes supper doth direct vs to the death and passion of our Sauiour Christ, to the intent we may be partakers of the vertue thereof.

C. It doth so: for euen then the onely and euerlasting Sacrifice, was offered vp for our redemption

redemption. Wherfore there remaineth now nothing els, but ꝑ we should haue the fruites thereof.

M. The Supper, was it not then ordeined, to offer vp the bodie and bloud of our Sauiour to God his father?

Christ alone is the euerlasting Bishop. Math. 26. Heb. 5.

C. No: for there is none but he alone, vnto whom that office belongeth, for so much as he is the euerlasting Sacrificer, but ꝑ charge that he hath giuen vnto vs, is, that we doe receiue his body, and not offer it.

Minister.

53. Sonday. The ordayning of two signes was for our weakenesse

WHerefore be there two signes instituted?

C. Our Lorde did that to helpe our infirmitie, signifying that he is as well the drinke, as the meate of our soule, to the ende wee might bee content to seeke our nourishmēt fully, and wholy in him and no where els.

M. Doth the seconde signe, which is the Cup, belong indifferently vnto all men?

C. Yea, and that by the commaundement of our Sauiour Christ, contrary whereunto we may in no wise doe.

M. Receiue we in the supper onely the tokens of the things afore rehearsed: either are they effectually in deed there giuen vnto vs?

C. For

C. For so much as our Sauiour Christ is the trueth it self, it is most certaine, that the promises, which he made at his Supper, bee there in deede accomplished, and that which is figured by the signes, is truely performed: so then, according as he there made promise, and as the signes doe represent, there is no doubt, but he maketh vs partakers of his very substaunce, to make vs also to growe into one life with him.

M. How may this be done, seing the bodie of our Sauiour Christ is in heauen, and wee are here as Pilgrimes on the earth? How we receiue Christ in the Supper.

C. Verely it commeth to passe, by the wonderous and vnsearchable working of his spirite, who ioyneth easely together, things being farre asunder in place.

M. Then his bodie is not presently included in the bread, neither his bloud conteyned within the Cup.

C. No: but cleane contrariwise, if we will haue the substaunce of the Sacrament, wee must lift vp our hearts into Heauen, where our Sauiour Christ is in the glorie of his father, from whence we haue sure hope, that he will come for our redemption: and therefore wee may not search him in these corruptible Elements. What is to be done if we will receiue the substaunce of the Sacrament.

M. So

M. So then thy iudgement is, that there be two thinges in this Sacrament: the substaunce of Bread and Wine, which wee see with the eye, touch with our hand, taste with our mouth: and also Christ, by whome our soules are inwardly nourished.

Pledges of our resurrection.

C. You say trueth: and in such sort that we haue therewith also a sure token, & as it were a pledge of the rising againe of our bodies, in so much as they are already made partakers of the signe of life.

Minister.

54. Sonday 1. Cor. 11.

HOw ought this sacrament to be vsed?

C. Saint Paule teacheth the right maner of the vsing thereof: which is that euery man examine himselfe, before that he come vnto it.

M. Wherein ought a man to examine himselfe?

C. He must consider whether he bee a true member of Christ?

M. Whereby may a man haue sure knowledge thereof?

The sure toxens of a true Christian.

C. If he haue true faith, and repentance, and doe loue his neighbour with an vnfained loue, not keeping in his heart any rancour, hatred, or debate.

M. But is it requisite, to haue a perfect faith

faith, and perfect loue?

C. Wee must needes haue both sounde, right, and not counterfeyted: but to speake of such a perfection, as vnto which nothing can be added, it cannot bee found in man: also this Supper had beene a thing ordayned in vayne, if none were meete to come to it, vnlesse he were throughly perfect.

M. By this saying, our imperfection doth no whit hinder vs, from comming thereunto

C. Rather contrariwise, it should stand vs in no steede, if wee were not vnperfect: for it is an helpe & succour against our infirmitie.

M. Doe these two Sacraments serue to none other ende, but to suppoꝛt and beare vp our imperfection?

C. Yes: they are also signes and badges of our profession, that is to say, by them wee protest openly, that we are the people of God, and make open profession of our Christian religion.

M. What shall we then iudge of him, that refuseth to vse them?

C. We ought not to compt him a Christian man: for in so doing, he refuseth to confesse himself to be a Christian, & what is that els? but as it were couertly to refuse Christ?

M. Is it enough to receiue them both,

once

once onely in our life tyme?

How it is that we receiue the supper oftentimes, though we may be but once Baptized.

C. Baptisme was ordeyned to be receiued but once: wherefore it is not lawfull to bee Baptized againe: But it is otherwise to be thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doth bring, and receiue vs into his Church, and when he hath once receiued vs, he declareth also to vs by the supper, that he will feede vs continually.

Minister.

55. Sonday To whom the ministration of the Sacraments doe belong.

TO whome belongeth the Ministration of Baptisme, and the Lords Supper?

C. Unto them, who haue the charge to preach openly in the Church: for the preaching of Gods word, and the ministration of the Sacraments, bee things iointly belonging to one kinde of office.

M. Is there not a proofe to be brought for this, out of the Scripture?

Math. 28. C. Our Lord giueth speciall charge to his Apostles, aswell to Baptize as to preach, and as touching the Supper, he giueth them iniunction to folow his example: now he did the part of a Minister, in þ he gaue it to others.

M. The Pastours, who be the ministers of the Sacramentes, ought they to receiue indifferently, euery person that commeth?

C. As

C. As touching Baptisme, for asmuch as there be none in our tyme Baptized, but litle Children, there ought to bee no choyce vsed: but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthy. Who ought to be shut out from the Supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lorde should be defiled, and dishonoured.

M. But yet our Lord admitted Iudas to the holy supper, notwithstãding his wickednes?

C. Yea: for his wickednesse was hetherto hid: & albeit our Lord knewe it right wel, yet was it not notorious, and knowne vnto men. Wherefore Iudas was admitted.

M. What way is to be vsed then, towards the hypocrites?

C. The minister ought not to exclude, and shut them out as vnworthy, but he must tarie vntill it shall please God, to make their close wickednesse knowne.

M. What if he himselfe knowe, or if he be priuely aduertised of any such?

C. That is not a sufficient cause for him to denye them the Supper, vnlesse he haue the thing tryed by sufficient proofe, and therwith the iudgement of the Church.

M. It is then meete, to haue a politicke order touching this matter.

C. What

C. What els: if the congregation be well ordered, there must be certaine appoynted to watch, and take diligent heede, for such open crymes as may bee committed: and they hauing aucthoritie, ought in the name of the whole Church, to inhibite such as bee by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the faith.

¶ *The maner to examine Children* before they be admitted to the *Supper of the Lorde.*

Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, and in Jesus Christ his sonne, and in the holy Ghost, & looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost, be they any more then one God?

C. No: although they bee distinct in persons.

M. What is the effect of thy faith?

C. That God the father of our Lord Jesus Christ

Christ (and so by him of vs all) is the beginning, and principall cause of all things, the which he gouerneth in such sort, that nothing can be done without his ordinaunce, and prouidence. Next, that Iesus Christ his Sonne came downe into this world, and accomplished all things, which were necessary for our saluation: and ascended into Heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in Heauen, and in Earth, and shall come againe from thence, to iudge the whole worlde. Furthermore, that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our hearts, the promises made vnto vs in Iesus Christ. And finally, that the Church is sanctified, & deliuered from their sinnes, through the mercies of God, and shall after this life, rise againe to life euerlasting.

M. Must we serue GOD, according as he hath commaunded: or els as mens traditions teach vs.

C. We must serue him, as he hath taught vs by his worde, and commaundements, and not according to the commaundements of men.

M. Canst thou keepe Gods commaundements of thy selfe?

C. No verely.

M. Who then doth keepe, and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee this holy Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doth curse, and reiect all such as doe not in euery poynt fulfil his commaundements.

C. It is true.

M. By what meanes then shalt thou bee saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

M. How so.

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his Father.

M. To whō doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our aduocate, and mediatour, referring all my prayers to that scope, which Christ our Sauiour hath left vs a most sufficient and absolute rule.

M. How many Sacraments are there in Christes Church.

C. Two: Baptisme, & the Lords Supper.

M. What

Q. What is meant by Baptisme.

C. First, it signifieth that wee haue forgiuenesse of our sinnes by the blood of Christ. Secondly, it setteth before our eyes our regeneration, or newe spirituall birth.

Q. What signifieth the supper of ꝑ Lord?

C. That by the spiritual eating, and drinking of the bodie and blood of our Lorde Jesus Christ, our soules are nourished vnto life euerlasting.

Q. What doth the bread and wine, represent in the Lords Supper.

C. That as our bodies are nourished therwith, our soules are sustained, and nourished, with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but we must seeke Christ in heauen, in the glorie of God in his Father.

Q. By what meanes may we attaine vnto him there?

C. By faith, which Gods spirite worketh in our hearts, assuring vs of Gods promises made to vs in his holy Gospell.

The ende.

¶ *A Prayer to bee saied in the Morning.*

ALmightie and most gracious GOD, we hartely thanke thee for the sweete sleepe, and comfortable rest, which thou hast giuen vs this night, and for asmuch as thou hast commaunded by thy holy worde that no man should be idle, but al occupied in godly and vertuous exercises, euery man according to his calling, wee most humbly beseech thee, that thyne eyes may extende vpon vs, daylie defend vs, cherish, comfort, and gouerne vs, and all our counsayles, studies and labours, in such wise, that we may spend and bestowe this day, according to thy most holy will, without the hurting of our neighbours, and that wee may diligently, and warely eschue, and auoyde all thinges that should displease thee, set thee alwaies before our eyes, liue in thy feare, working that may be found acceptable before thy diuine Maiestie: Thorowe Iesus Christ our Lorde. So be it.

The confession of our sinnes.

ETernall God, and most mercifull Father, wee confesse, and acknowledge here before thy diuine Maiestie, that wee are miserable 1 sinners, 2 conceiued, and borne in sinne, & iniquitie, so that in vs there is 3 no goodnesse. For the 4 flesh euermore rebelleth against the spirite, wherby we continually

1. Rom. 3. a
Psal. 14. b.
2. Psal. 51. a
3 Rom. 7. a
4. Gala. 5. a

tinually tranſgreſſe thine holy precepts, and commaundements, and ſo purchaſe to our ſelues, through thy iuſt iudgement * death and damnation. Notwithſtãding, O heauẽly Father, for aſmuch as we are diſpleaſed with our ſelues, for ỹ ſinnes that we haue cõmitted againſt thee, and doe vnfeinedly repent vs of the ſame, wee moſt humbly beſeech thee, for Jeſus Chriſtes ſake to ſhewe thy mercie vpon vs, to forgiue vs all our ſinnes, and to encreaſe thine holy Spirite in vs, that we * acknowledging from the bottome of our harts our owne vnrighteouſneſſe, may from henceforth not onely mortifie our ſinful luſtes and affections, but alſo bring foorth ſuch fruites, as may be agreeable to thy moſt bleſſed will, not for the worthines therof, but for the* merites of thy dearely beloued Sonne Jeſus Chriſt our onely Sauiour, whom thou haſt alreadie giuen an oblation and offering for our ſinnes, and for whoſe * ſake wee are certainly perſwaded, that thou wilt deny vs nothing, that wee ſhall aſke in his name, according to thy will. For thy ſpirite* doth aſſure our conſciences, that thou art our heauenly Father, and ſo loueſt vs thy children through him, that * nothing is able to remoue thine heauenly grace, and fauour from vs. To thee

Roma 2. Iere. 3.g. Eſay. 20.b.

Collo. 2.a. Rom. 6.a. Ephe. 3.c. 1. Pet. 2.

Rom. 5.a. Heb. 9.d. Epheſ. 2.d.

Iohn. 14.b. and 16.c. Math. 7.b.

Iames. 1.a. 1. Iohn. 3.b Rom. 8 h. *Rom. 8.g.

therfore, O Father, with the Sonne, and the holie Ghost, bee all honour and glorie, world without end. So be it.

A Confession of our sinnes.

O Mercifull, and most louing Father, whose loue is infinite, whose mercie indureth for euer, wee sinfull creatures, trusting in thine vnspeakeable goodnes, and loue towardes vs, doe appeare this morning before thy diuine Maiestie, most hūbly confessing our manifold sinnes, and innumerable transgressions of thy cōmaundements, and fatherly will: against thee onely, against thee, O Lorde, haue we sinned, we acknowledge our offences, wee accuse our selues vnto thee, O mercifull Lorde, and will not hide our vnrighteousnesse, we finde in our selues nothing but ignorance of thy will, and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulitie, hatred, and contempt of all spirituall things, selfe loue, confidence in our selues, & feruent lusting after carnall things of this worlde: and this Tree of our corrupt nature, bringeth forth continually in vs none other fruites, but rotten and vnsauery works of the flesh, in thoughtes, wordes, and doings vnto condemnation. Wherefore we humbly beseech thy fatherly goodnesse, euen for thy

Sonne

Sonne Jesus Christes sake (whom thou hast set foorth for a purchaser of mercie vnto vs, through faith in his blood) make our hearts cleane, take away our stony hearts, and giue vnto vs a true and liuely faith, which shall worke continually by loue through Christ, haue mercie vppon vs, forgiue vs our sinnes, for thy Sonnes sake, certifie our consciences of remission of the same, by thy holy spirit, by whose operation so mortified in vs, our olde man, the whole bodie of sinne, that we continually dying into sinne, may walke in newnesse of life, to ỹ glorie of thy holy name thorowe Jesus Christ our Sauiour. Amen.

¶ *A forme of Prayers to bee vsed in priuate houses, euery morning, and euening.*

Morning Prayer.

ALmightie God, and most mercifull father, we doe not * present our selues here before thy Maiestie, trusting in our owne merites, or worthinesse, but in thy manifolde mercies: which hast promised to heare our prayers, and * graunt our requestes, which wee shall make to thee, in the name of thy beloued sonne Jesus Christ our Lord, who hath also commaunded vs to assemble our selues together in his * name, with full assurance that he will not onely bee among

Daniel. 9. e

Iohn. 6. c.

Math. 11.]

vs, but also bee our mediatour, and aduocate
1.Tim.8.b. towards thy Maiestie, that we may *obtayne
1.Iohn.3. all thinges, which shall seeme expedient to
thy blessed will, for our necessitie. Therefore
wee beseech thee, most mercifull Father, to
turne thy louing countenaunce towardes vs
Psal.32.a. *and impute not vnto vs, our manifold sinnes
and offences, whereby wee iustly deserue thy
wrath, and sharpe punishment, but rather re-
ceiue vs to thy mercy, for Iesus Christs sake,
1.Iohn.2.a accepting his death and passion, as a full *re-
compence for al our offences, in whom onely
thou art pleased, and through whom thou cãst
not be offended with vs.

And seeing that of thy great mercies, we
haue quietly passed this night, graūt, O hea-
uenly Father, that we may bestowe this day
Colos.4. wholy in thy seruice, so ỳ all our *thoughtes,
wordes and deedes, may redound to the glo-
rie of thy name, & good ensample to all men:
who seeing our good workes, may glorifie
thee our heauenly father.

And for asmuch as of thy mere fauour and
Gene.2.d. loue, thou hast not onely created vs to thyne
owne similitude and likenesse, but also hast
chosen vs to be heires with thy deare Sonne
Iesus Christ, of that immortall Kingdome,
which thou preparedst for vs, before the be-

ginning

ginning of the world, wee beseech thee to* increase our faith, and knowledge, & to lighten our hearts with thyne holy Spirite, that we may in the meane time, liue in godly conuersation, and integritie of life, knowing * that Idolaters, adulterers, couetous men, contencious persons, drunkards, gluttons, and such like, shall not inherite the kingdome of God. Luke. 17. a. Gala. 5. d.

And because thou hast commaunded vs to pray one for an other, we doe not onely make request O Lord, for our selues, and them that thou hast already called to the true vnderstãding of thine heauenly will, but for al people and nations* of the world, who as they know by thy wonderful workes, that thou art God ouer all, so they may bee instructed by thyne holy spirit, to beleeue in thee their onely Sauiour and redeemer: (but for asmuch as they cannot* beleeue, except they heare, or cannot heare, but by preaching, and none can preach except they be sent) therfore, O Lord, raise vp faithfull distributers of thy misteries, who setting apart all worldly respects, may both in their life and doctrine, only seeke thy glorie. Cõtrarily cõfound* Sathan, Antichrist, with al Hirelings, and Papistes, whom thou hast alredy cast of into a reprobate sence, that they may not by Sects, Scismes, Heresies, Actes. 10. c. 1. Tim. 2. c. Rom. 10. d. Rom. 16. c.

and

and errours disquiete thy little flocke. And
because, O Lord, we are fallen into the latter
Math. 4. daies and daungerous tymes, wherein ignoraunce hath gotten the vpper hand, and Sathan with his Ministers seeke by al meanes, to quench the light of the Gospel, we beseech thee to maintaine the cause, against those ra-
Math. 10. uening Wolues, and strengthen all thy seruaunts, whom they keepe in prison and bondage, for the confession of thy trueth. Let not thy long suffering be an occasiō, either to increase their tiranny, or to discourage thy children, neither yet let our sinnes, & wickednes bee an hinderaunce to thy mercies, but with speede, O Lord, consider the great miseries, and afflictions of thy poore Church, which in sondrie places, by ỹ rage of enemies is greenously tormented, and this wee confesse, O Lorde, to come most iustly for our Sinnes, which (notwithstanding thy manifolde benefites, whereby thou doest daily allure vs to loue thee, and thy sharpe threatnings, wherby we haue occasion to feare thē and spedily to repent) yet continue in our owne wickednes, and feele not our hearts so touched with the displeasure of our sinnes, as wee ought to doe, therfore, O Lord, create in vs new harts that with feruent mindes wee may bewayle

our

our manifold sinnes, and earnestly repent vs, for our former wickednesse, and vngodly behauiour towardes thee, and whereas we can not of our selues purchase thy pardon, yet we humbly beseech thee for Iesus Christes sake, to shewe thy mercie vppon vs, and receiue vs againe to thy fauour. Graunt vs deare father these our requestes, and all other thinges necessarie for vs, and thy whole Church, according to thy promises in Iesus Christ our Lorde: in whose name we beseech thee, as he hath taught vs saying. Our father, &c. Rom. 12.d. 1. Cor. 3. Luke. 17.c.

Thankes giuing before Dinner.

O Heauenly father, which art the fountaine, and full treasure of all goodnesse, wee beseech thee, to shewe thy mercies vpon vs thy Children, and *sanctifie these giftes, which wee receiue of thy mercifull liberalitie, graunting vs grace so to vse them *soberly, and purely, according to thy blessed will: so that hereby we may acknowledge thee to be the authour and giuer of all good thinges, and aboue all that we may remember continually to seeke the * spirituall foode of thy word: wherwith our soules may be nourished euerlastingly, through our Sauiour christ, who is ỹ true* bread of life which came downe frō heauen, of whom whosoeuer eateth Iohn. 9. c. Iohn. 6. c. d Titus. 2. d. 1. Tim. 4.

eateth shall liue for euer. So be it.

Thankes giuing after Dinner.

GLorie, praise, and honour be vnto thee most mercifull, and omnipotent Father, who of thyne infinite goodnesse hast created man to thyne owne Image, and similitude, who also hath fedde, and daily feedest of thy most bountifull hande, all liuing creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenish our soules, with the perfect knowledge of the liuely word of thy beloued sonne Iesus Christ, to whom be praise, glory, and honor for euer.

God saue the Church vniuersall: GOD comfort them that be comfortlesse: Lorde increase our faith: O Lord, for Christ thy sonne sake, be mercifull to the Common wealthes, where thy Gospell is truely preached, & harbour graunted to the afflicted members of Christes bodie: and illuminate according to thy good pleasure, all nations, with ỹ brightnesse of thy word. So be it.

Thankes giuing before Supper.

ETernall and euerliuing God, Father of our Lorde Iesus Christ, who of thy most singuler loue, which thou bearest to mankind, hast appointed to his sustenãce, not

not only the fruites of the earth, but also the Foules of the ayre, and Beastes of the earth: and Fishes of the Sea, and hast commanded thy benefites to bee receiued, as from thyne hands, with thanksgiuing, assuring thy children, by the mouth of thine Apostle, that to the cleane all thinges are cleane, as the creatures, which bee sanctified by thy worde, and by prayer: graunt vnto vs so moderatly to vse these thy gifts present, that the bodies being refreshed, the soules may be more able to proceede in all good workes, to the praise of thy holy name. So be it. Titus. 1.

Thankes giuing after Supper.

THE God of all power, who hath called from death, ỹ great Pastor of the sheepe, our Lord Iesus: cõfort and defende the flocke, which he hath redeemed by the bloud of the eternall Testament: increase the nũber of true Preachers: represse the rage of obstinate Tirants: mittigate, and lighten the hearts of the ignorant: relieue the paine of such as be afflicted, but especially of those that suffer for the testimonie of his truth, and finally confound Sathan, by the power of our Lord Iesus Christ. God saue the Queene. &c.

Euening Prayer.

Oh

O Lorde God, father euerlasting and full of pittie, wee acknowledge and confesse, that wee bee* not worthie to lift vp our eyes to Heauen, much lesse to present our selues before thy Maiestie with confidence, that thou wilt heare our prayers, and graunt our requests, if we consider our own deseruinges. For our consciences doe accuse vs, and our sinnes witnesse against vs, & wee know that thou art an vpright Judge, which doest not iustifie the sinners and wicked men, but* punishest the faultes of al such as transgresse thy commaundements. Yet most mercifull Father, since it hath pleased thee* to commande vs to call on thee, in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues as it were swalowed vp of death* and desperation, wee vtterly renounce all worldly confidence, and flee to thy souerayne bountie, as our only stay and refuge, beseeching thee not to call* to remembraunce, our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrath, and indignatiō against vs: neither our negligence and vnkindnesse, which haue neither worthely esteemed, nor in our liues sufficiently expressed the sweete cōfort of thy Gospel reuealed vnto vs: but rather to accept

Luke. 15. and 18.

Exod. 2. 8.

Psal. 50. c.

Psal. 28. a.

Psal. 12. 9. b

the

the obedience and death of thy Sonne Jesus Christ, who by offering vp his bodie in* Sacrifice once for all, hath made sufficient recõpence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our* offences. Teach vs by thy holy spirite, that wee may rightly way them, and earnestly repent for the same, and so much the rather, O Lord, because that the* reprobate and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorowfull mynd, the conscience oppressed, hungring and thursting for thy grace, shall euer set forth thy praise and glorie. And albeit we bee but* wormes and dust, yet thou art our creatour, and we be the work of thine hands: yea, thou art our father, and we thy children, thou art our Shepheard, and wee thy flocke: thou art our redemer, & we thy people whom thou hast bought: thou art our God and wee thine inheritance. Correct* vs not therfore in thine anger, O Lorde, neither according to our desertes punish vs, but mercifully chastice vs with a fatherly affection, that all the worlde may knowe, that at what* tyme soeuer a sinner doth repẽt him of his sinne from the bottome of his heart, thou wilt put away his wickednesse out of thy remembraunce, as

Heb. 9. d.

Psalm. 19. a

Psalm. 58.

Psalm. 5. d.

Psalm. 17.

Psalm. 12.

1. Cor. 5. b.

Iere. 10. b.

Psalm. 5.

Exo. 20. d.

thou

thou hast promised by thine holy Prophet.

Finally, for asmuch as it hath pleased thée to make the night for man to rest in, as thou hast ordeyned him the day to trauaile, graunt O deare father, that wee may so take our bodily rest, that our soules may continually
Luke. 22. Math. 5. b. *watch for the tyme, that our Lorde Iesus Christ, shal appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any phantasies, dreames, or other temptations, may fully set our mindes vppon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe
Luke. 12. be not excessiue, or ouermuch, after the insatiable desires of our flesh: but onely sufficiente to content our weake nature, that wee may be the better disposed, to liue in all godly conuersation, to the glorie of thy holy name, and profite of our brethren. So be it.

A prayer made at the first assemble of the Church, when the confession of our faith, and whole orders were there read, and approued.

2. Reg. 8. O Lorde God almightie and Father most mercifull, there is none like thee in heauen, nor in earth, which workest all thinges for the glorie of thy name, and the comforte of thyne elect

elect, thou diddest once make man ruler ouer all thy creatures, and *placed him in the Garden of all pleasures, but how sone alas, did he in his felicitie forget thy goodnes? Thy people Israell also in their wealth, did euermore runne astraie, abusing thy manifold mercies, like as all flesh continually rageth when it hath gotten libertie and external prosperitie. But suche is thy wisedome adioyned to thy mercies, deare father, that *thou seekest all meanes possible, to bring thy children to the sure sence, and liuely feeling of thy fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciously correcting all thy children, whome thou receiuest into thine housholde. Wherfore we wretched, and miserable sinners, render vnto thee most humble, and hartie thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correctiõ at this prẽt, whereas in our prosperitie, and libertie, we did neglect thy graces offred vnto vs. For the which negligẽce, and many other greeuous sinnes, wherof we now accuse our selues before thee, thou mightest most iustly haue giuen vs vp to reprobate mindes, and induration of our harts, as thou hast done other. Oh Lord God, what are we, vpon whom thou shouldest shew

Ge. 1. d. 3. b

Gene. 4. d.

Exod. 13. b.

Exod. 18. b.

Heb. 11. a. Prouer. 7. a

Rom. 1. d.

Psalme. 8. a

this great mercie: O most louing Lorde, forgiue vs our vnthankfulnesse, & all our sinnes, for Jesus Christes sake, O heauenly father, increase thine holie Spirite in vs, to teache
Gala 4. our hartes to crie *Abba, deare Father, to assure vs of our eternall election in Christ, to reueile thy will, more and more towardes vs, to confirme vs so in thy truthe, that wee maie liue, and dye therein: and that by the power of the same spirite, we may boldly giue accōpts of our faith to all men, with humblenesse, and meekenesse, that whereas they backbite, and slaunder vs as euill doers, they maie be ashamed, and once stopp their mouthes, seing our
1. Pet. 3. good conuersation in Christ Jesus, for whose sake we beseeche thee, to assist thy persecuted people our brethren, gathered in al other places, to praise thy holy name, that they, and we consenting together in one *spirit, and truth,
Rom. 6. b. maie all worldly respectes set a parte, seeke thy only honour and glory in al our, and their assembles. So be it.

¶ A godly Praier to be saied at all times.

HOnour and praise bee giuen to thee, O Lorde God almightie, most deare Father of heauen, for all thy mercies, and louing kindnesse shewed vnto vs, in that

it

it hath pleased thy gracious goodnesse, freely, and of thine owne accord, to elect and chuse vs to saluation, before the beginning of the worlde, and euen like continuall thankes be giuen to thee, for creating vs after thine owne Image: for redeeming vs, with the precious bloud of thy deare Sonne, when we were vtterly lost, for sanctifying vs with thine holie Spirite, in the reuelation and knowledge of thy holy word, for helping and succouring vs in all our needes, and necessities, for sauing vs from all daungers, of bodie and soule. For comforting vs so fatherly in all our tribulations, and persecutions, for sparing vs so lōg, and giuing vs so large a time of repentance. These benefites, O most mercifull Father, like as we knowledge to haue receiued them of thine onely goodnesse, euen so we beseech thee, for thy deare sonne Iesus Christes sake to graunt vs alwaies thine holie spirit, wherby wee may continually growe in thankfulnesse towardes thee, to bee led into all truth, and comforted in all our aduersities. O Lord strengthen our faithe: kindle it more in fernentnesse, and loue towardes thee, and our neighbour for thy sake. Suffer vs not, most deare father, to receiue thy word any more in vaine, but graunt vs alwaies the assistance of

thy grace, and holy spirite, that in hart, word, and deede, we maie sanctifie, and doe worship to thy name. Helpe to amplifie, and increase thy Kingdome, that whatsoeuer thou sendest wee maie bee hartely well content with thy good pleasure, and will: let vs not lacke the thing, O father, without the whiche wee can not serue thee, but blesse thou so all the woorkes of our hands, that we maie haue sufficiēt, and not to bee chargeable, but rather helpfull vnto others: be mercifull, O Lorde, to our offences, and seeing our debt is greate, whiche thou hast forgiuen vs in Jesus Christ, make vs to loue thee, and our neighbour so muche the more. Bee thou our father, our captaine, and defendour: in al temptations, holde thou vs by thy mercifull hand that we maie be deliuered from all inconueniences, and ende our liues in the sanctifying, and honour of thy holie name, through Jesus Christ our Lord, and onely Sauiour. Let thy mightie hande, and out stretched arme, O Lorde bee still our defence, thy mercie and louing kindnesse, in Jesus Christ thy deare sonne our saluation, thy true and holie word our instruction, thy grace and holie spirite, our comforte, and consolation, vnto the ende, and in the ende. So be it.

O Lorde increase our faith.

¶ The forme of the Confession of Faith, whereunto all subscribe, as are receiued to be scholers in the Universitie of Geneua: and it is very profitable for all Townes, Parishes, and Congregations, to discerne the true Christians from the Anabaptistes, Libertines, Arians, Papistes, and other Heretikes.

I Protest that I will follow, and holde ỳ doctrine of faith, which is contained in ỳ Catechisme of this Churche, and to submit my self to the discipline, which is established here: neither will I ioigne my selfe, or consent to any Sectes, which might trouble the peace, and vnion, that God hath here approued by his worde.

And to declare this more at large, and to cut of all cauillations, and shiftes, I confesse that there is one GOD onely, to whom wee must cleaue, to serue him, and worship him, who is also our onely trust, and refuge. And although he bee of a pure substaunce, and vnmixte, yet is he distinct into three persones. Therefore I detest all Heresies, which were

condemned, aswell by the first Counsaile of Nice, as by the first Counsaile of Ephesus: and in that of Calcidonia. Likewise all the errours, which haue been renued by Seruet, and his adherences, contenting my self with this simplicitie, that in the onely substaunce, and essence of GOD, there is the Father, who hath begotten from eternitie his worde, and hath also had alwaie his spirit in himself, and that euery one of these persons, hath his propertie in suche sorte, that the diuinitie remaineth still, in his perfection, and proper nature.

I confesse moreouer, that God hath created, not onely this visible worde, to witte, the heauen and the earth, and all that is therein cõtained, but also the inuisible spirites: whereof some haue continued in the obedience of GOD, and the other haue fallen into perdition through their owne malice. But the perseuerance, which the Angelles had, came by the free election of God, who continued his loue, and mercie towardes them, in giuing them inuincible strẽgth, to perseuere alwaie in goodnesse. Wherefore I detest the errour of the Manicheis, whiche imagined that the Deuill was euill of nature, and had euen his originall, and beginning of himself.

I

I confeſſe alſo, that God hath ſo created the worlde once, that hee is ſtill gouernour thereof: in ſuche ſorte that nothing is done, or can come, but by his counſaile, & prouidence. And albeit the Deuill, and the reprobate, labour to bring all thinges to confuſion: yea, and the faithful, by the faultes that they commit, peruert good order and Juſtice, yet God hath the chiefe ſuperiorite aboue all, and turneth the euill into good, and howſoeuer it be, he diſpoſeth and gouerneth all with a ſecrete bridle and after ſo wonderfull a faſhion, that weemuſt reuerence it with all humilitie, becauſe we are not able to comprehende it.

I confeſſe likewiſe, that man was created to Gods Image, in full perfection of his ſpirite, will and all partes, faculties, and power of his ſoule, and that all the corruption and vice that is now in him, proceedeth of that, that Adam our father did ſeparate himſelf from God by his rebellion, and in leauing the fountaine, of life and of al goodnes, made himſelf ſlaue to all miſerie: ſo that we are euery one, borne in originall ſinne, and are all accurſed of God, and damned from our mothers wombe, not onely through an other mãs faultes, but for the wickednelle that is in vs, although it appeare not.

I confesse also, that originall sinne blindeth the spirite, and corrupteth the harte, so that we are depriued of all that appertaineth to life euerlasting, in so much as all our naturall giftes, are depraued and defiled: which is the occasion, that wee cannot haue a good thought or motion to doe well. Therefore I detest them, whiche attribute to man any free will, to attaine vnto vertue by, or to prepare our selues to bee in the grace of GOD, or to helpe him to woorke, as of our selues, and to further the vertue, whiche is giuen to vs by his holie spirite.

I confesse also, that by the inestimable goodnesse of God, Jesus Christ was giuen vnto vs for a remedie, to bring vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, he that was the eternall wisedome of God his father, and of the same substaunce hath put on our flesh: so that he was made God and man in one person. Whereuppon I renounce, and detest all Heresies, whiche are contrarie to this principle, as of Marcion, Manes, Nestorius, Eutiches, and such like, and also the fonde phantasies that Seruet, and Swengfelde, went about to bring in and set vp.

As touching the meane of our Saluation,

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I confeſſe that Jeſus Chriſt in his death, and in his Reſurrection, hath fullie finiſhed, and accomplished, all that was requiſite to abolisshe, and put awaie our ſinnes, and to reconcile vs to God his Father: and that he hath ouercome Death, and the Deuill, to the intent that wee ſhould enioye the fruite of his victorie: and alſo that hee hath receiued the holie Ghoſt in all aboundaunce, for to diſtribute to euery one of his, according to the meaſure that he thinketh good.

I confeſſe therefore, that all our righteouſnes, whereby we are agreable vnto God, and whereon wee muſt altogether reſt, conſiſteth in the remiſſion of ſinnes, whiche he hath purchaſed vnto vs by the waſhing, whiche wee haue by his bloud, and by that onely ſacrifice, whereby he hath appeaſed the anger of God toward vs. And I holde it as a deteſtable preſumption, that men ſhould attribute to themſelues any merite, to put the leaſt part of their truſt therein, to obtaine euerlaſting life.

I confeſſe then that Jeſus Chriſt doeth not onely iuſtifie vs, by couering all our faultes, and iniquities, but alſo reneweth vs by his holie ſpirite, that theſe two pointes, can not bee ſeparate, to obtaine pardon for our ſinnes, and to bee reformed into an holie life.

But

But because until wee departe out of this world, there remaine many infirmities, and vices in vs, in so muche that all the good workes, whiche wee doe by the helpe of the holie Ghost, are spotted with some blotte, we must alwaies haue our refuge to the free iustice, whiche proceedeth of the obedience, whiche Iesus Christ hath paied for vs, for asmuch as wee are accepted in his name, and that God imputeth not vnto our sinnes.

I confesse that wee are made partakers of Iesus Christ, and of all his benifites by faith in the Gospell, when we are assured certainely of his promises towardes vs, whiche are conteined therein. And because this passeth all our power to obtaine it, therefore I acknowledge, that wee cannot haue this faith, but by the Spirite of God, whiche is an especial gift, and is not communicate to any, but to the elect, which are predestinate, before the creation of the worlde, to the inheritaunce of saluation, and that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faith, in asmuch as we thereby receiue Iesus Christ, who is giuen vs of the father for a mediatour, and in that, that we are grounded vpon the promises of the Gospell, wherby God

testifieth vnto vs, that he taketh and claimeth vs for his children, as iust, and pure from all spottes, for as much as our sinnes are washed awaie, by the bloud of his sonne. Wherefore, I detest the vanitie of them, whiche would haue vs to beleeue, that the essenciall iustice of God is in vs, not beeing content with the free imputation, and acceptation, whereupon the scripture commaundeth vs onely to staie.

I confesse, that Faithe giueth vs an entraunce, and attresse to come vnto God, and call vpon him, which teacheth vs to call vpon him with assurraunce to be heard, according as he hath promised vs, and that this honour ought to bee reserued to him alone, as a soueraine Sacrifice, whereby we declare, that we haue, and holde of him. And although that wee bee vtterly vnworthie, to present our selues before his Maiestie, yet hauing Jesus Christ our mediatour, and aduocate, wee haue sufficient to content our selues withall. Wherefore, I detest that Superstition, whiche was imagined to direct men to Saincte, to the intent that wee should haue them for Patrones, and Aduocates, to praie vnto God for vs.

I confesse, that as well the trade of Godly life, as the doctrine, and teaching of faith, are conteined in the holie Scripture, and that in

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all perfection, so that it is not lawfull to adde any thing thereunto, nor to diminishe any thing therefro. And therefore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faith thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all those maners, and fashions to serue God, whiche men haue brought in, without the authoritie of the worde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous yoke, wherewith poore soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage, and such like.

I confesse, that the Churche ought to bee gouerned by the Pastours, and Ministers, whiche haue charge to preache the worde of GOD, and minister the Sacramentes, and that none ought to thrust in themselues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power and superioritie, consisteth in guyding them, which are committed vnto them by the worde of GOD, so that Iesus Christ remaineth alwaies cheefe Pastour, and onely Maister of this Church, and we ought to heare none but

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his voyce Therefore I detest the whole order of the Papistrie (whiche they call the Hierarchie) as a Deuilishe confession, stablished (as it were) in despite of God, and to the mockerie, and reproche of all Christian Religion.

I confesse, that beside the preaching (because of our rudenes and infirmitie) we haue neede of Sacramentes, as of Seales, which are to ratifie the promises of God in our hartes: and that there are two, whiche are ordeined vnto vs by Jesus Christ: to witte, Baptisme, and the Supper of the Lorde, without any mo. The first is, to giue vs entraunce into the Churche: and the seconde is, to retaine vs therein. So I reiect the fiue Sacramentes, whiche the Papistes haue inuented of their own braine. Albeit that the Sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that they were vnprofitable, except the holy ghost should make them effectuall in vs as instrumentes, to the intent that our faith should not be distract from God and staie vpon creatures. And I confesse that the Sacramentes are depraued, and corrupt, when thei are not referred to this end to seeke in Jesus Christ all that appertaineth to our saluation, and when they are applied to any other vse, then that our faith thereby should be

wholie

wholie confirmed towarde him. And for as muche as the promise of adoption, appertaineth to the seede of the faithfull; I confesse, that the Infants of the faithfull ought to be receiued into the Church by Baptisme. And herein I detest the erroꝛ of the Anabaptistes.

Concerning the Lordes supper, I confesse that it is a testimonie to vs, of the vnitie that we haue with Iesus Christ, for asmuche as he died not only once, and rose againe for vs, but also feedeth and nourisheth vs with his flesshe and bloud, that wee might bee one with him, and that his life should be communicate vnto vs. And although he bee in heauen, vntill he come to iudge the woꝛld, yet I beleue that by the secret, and incomphensible vertue of his Spirite, he quickeneth our soules with the substaunce of his bodie, and of his bloud.

In effect I confesse, that as well in the Lordes Supper, as in Baptisme, God giueth vs in deede, and accomplisheth fully, ꝓ which is there figured. But to obtaine so greate a benefite, we must ioyne the woꝛde with the signes. Wherefore I detest the abuse, and coꝛruption of the Papistes, whiche haue taken awaie the chiefe thing of the Sacramentes, to witte, the Doctrine whiche should teache vs the right vse, and the fruite that proceedeth thereof,

therof, and haue made thereof Sorceries, and Charminges.

Also I confesse, that the water, albeit it be a fraile Element, yet it doth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christ Jesus, and of his spirite: and that in the Supper, the Bread and Wine, are certaine, and infallible pledges, that wee are spiritually nourished with the body and bloud of Jesus Christ: and so I ioyne with the signes, the possession, and the vse of that, which is there presented.

And for asmuche as the holy Supper, according as Jesus Christe ordeined it, is our singuler, and inestimable treasure, so muche more I detest the Masse, as a moste abhominable Sacrilege, and cursed abhomination, which serueth for nothing els, but to subuert all that Jesus Christ hath left vs, both in that that they haue made it a sacrifice for the quick and for the dead, and also in all other thinges, which are cleane contrary to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde gouerned by lawes, and pollicies, that there maie bee meanes to bridle, and represse the disordinate affections of men. And he hath established therefore Kingdomes, Power, and

Gouerne-

Gouernement, whatsoeuer doeth appertaine to the state of Iustice: so he will bee knowne to bee the aucthour of the same, to the intent that not onely for his sake, wee suffer our superiours to beare rule, but also that wee honour and esteeme them with al reuerence, taking them for his Lieutenauntes, and Officers, whom he hath put in aucthoritie to execute that charge, which is lawfull, and holie. Therefore wee must obeye their lawes, and statutes, paie tributes, taxes, and other dueties, and beare the yoke of subiection willingly, and gladly, if so be that God who is chiefe gouernour, may haue his aucthoritie reserued wholy in all poinctes: the which to doe of his greate mercie, graunt the grace, for Iesus Christes sake. So be it.

A praier to bee said, before a man begin his worke.

O Lorde God most mercifull Father and Sauiour, seeing it hath pleased thee to cõmaund vs to trauell, that we maie relieue our need, we beseeche thee of thy grace, so to blesse our labour, that thy blessing maie extende vnto vs, without the which we are not able to continue: and that this greate fauour maie bee a witnesse vnto vs, of thy bountifulnesse, and assistaunce,

ſtaunce, ſo that thereby we may knowe thy fatherly care, that thou haſt ouer vs.

Moreouer, O Lord, wee beſeech thee, that thou wouldeſt ſtrengthen vs with thine holie Spirite, that wee may faithfully trauaile in our eſtate and vocation, without fraud or deceipt, and that wee may endeuour our ſelues to followe thine holy ordinaunce, rather then to ſeeke to ſatiſfie our greedie affection, or deſire to gaine. And if it pleaſe thee, O Lord, to proſper our labour, giue vs a mynde alſo to helpe them that haue neede, according to that abilitie, that thou of thy mercie ſhalt giue vs: and knowing that all good thinges come of thee, graunt that we may humble our ſelues to our neighbors, and not by any meanes lift our ſelues vp aboue them, which haue not receiued ſo liberall a portion, as of thy mercie thou haſt giuen vnto vs. And if it pleaſe thee to trye, and exercile vs by greater pouertie, and neede, then our fleſh would deſire, that thou wouldeſt yet, O Lord, graunt vs grace to knowe that thou wilt nouriſh vs continually, though thy bountifull liberalitie, that wee bee not ſo tempted, that wee fall into diſtruſt: but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauen-

ly and ſpirituall treaſures, to the intent that wee may alwaies haue more ample occaſion to giue thee thankes, and wholy to reſt vpon thy mercies. Heare vs, O Lorde, for thy mercies ſake: through Jeſus Chriſt thy Sonne our Lord. So be it.

¶ *A Prayer.*

O Heauenly Father, GOD almightie, wee pray and beſeech thy mercie, willingly to behold vs thy vnworthy ſeruants, that wee may by the gift of thy holy Spirit, feruently deſire thy Kingdome: that w: may know thy will and worke thereafter: Giue vs, O Lorde, wiſedome, make vs conſtant, patient, and ſtrong in thee, keepe vs Lorde from the ſleighties inuaſion of the olde wylie Serpent. Defende vs from the counſailes and curſinges of euill tongues: let thy mightie arme bee our ſhield againſt all the malignitie of this wicked world, remember not oh Lorde our offences, inſtruct & prepare vs to repent, to be ſorie for our ſinnes: make vs to loue Juſtice, & hate wrong, to do good, and to abſtaine from all euill, that we may be worthie to be called thy children. To thee be honour and glorie for euer and euer. Amen.

¶ *A*

¶ A Prayer.

Lord harken to our wordes, consider the thoughts of our harts, beholde how loude we crye vnto thee, let our iust prayers enter into thine eares, which vnfeynedly commeth from our harts. Heare vs Lord, for we are poore, and destitute of mans help, take care for our soules, saue vs thy seruaunts which wholy trust in thee: haue mercie vpon vs, oh Lord, for we will neuer cease crying to thee for helpe, for thou art milde and more mercifull then any tongue can expresse, and as often as aduersitie assayleth vs, wee will crye and call for helpe vnto thee, we will call vpon thee in the day time, and in the night our crye shall not bee hid from thee (O thou GOD of all heauens) the maker of the waters, and Lorde of all creatures. Heare vs poore sinners calling vpon thee, and putting our whole trust in thy mercie, haue mercie vpon vs, oh Lorde God, for thy manifold mercies sake, forgiue vs al our offences. Amen.

¶ *A Prayer to be saied of the Childe before he studie his lesson.*

Out of the xxx. Psalme.

Wherein shall the child addresse his way? In guiding himself according to thy word.

Open myne eyes, and I shall knowe the marueiles of thy lawe.

Giue me vnderstanding, and I shal keepe thy lawe: yea, I shall keepe it with myne whole heart.

O Lord, which art the fountaine of all wisedome and knowledge, seing it hath pleased thee, to giue me the meane to be taught in my youth, for to learne to guide me godly, and honestly all the course of my life, it may also please thee to lighten myne vnderstanding, the which of it self is blind, that it may comprehende and receiue that doctrine, and learning which shalbe taught me: it may please thee to strengthen my memorie, to keepe it well: it may please thee also to dispose myne heart willingly to receiue it, with such desire as appertaineth: so that by mine ingratitude, the occasiõ which thou giuest me, be not lost: that I may thus doe, it may please thee to powre vpon me thine holy spirit, the spirit I say of all vnderstanding, truth, iudgement, wise-

wisedome and learning, the which may make me able so to profite, that the paines that shal be taken in teaching me, be not in vaine: and to what studie soeuer I applye my self, make me, O Lord, to addresse it vnto the right end: that is: to knowe thee in our Lorde Iesus Christ, that I may haue full trust of saluation in thy grace, and to serue thee vprightly, according to thy pleasure, so that whatsoeuer I learne, it may bee vnto thee as an Instrument to helpe me therunto. And seeing thou doest promise to giue wisedome to the little and humble ones, and to confound the proud in the vanitie of their wittes, and likewise to make my selfe knowne to them that be of an vpright heart, and also to blinde the vngodly and wicked, I beseech to fashion mee vnto true humilitie, so that I may bee taught first to bee obedient vnto thee, and next vnto my superiours, whom thou hast appointed ouer me. Further, that it may please thee to dispose mine heart vnfeinedly to seeke thee, & to forsake all euill and filthie lustes of the flesh: and that in this sorte I may now prepare my selfe, to serue thee once in that stay, which it shall please thee to appoynt for mee, when I shall come to age.

Out of the xxv. Psalme.

The Lord reuealeth his ſecretes vnto them that feare him, and maketh them to know his alliaunce.

The Confeſſion of the Chriſtian faith.

I Beleeue and confeſſe 2 my Lord God eternal, infinite, vnmeaſurable, incomprehẽſible, and inuiſible, one 3 in ſubſtãce and three 4 in perſon, Father, Sonne, and holy Ghoſt, who by his almightie 5 power and wiſedome, hath not onely of 6 nothing created heauen, earth, & all things therein contayned, and man after his owne 7 Image, that he might in him 8 be glorified, but alſo by his 9 fatherly prouidence gouerneth, maintaineth, and preſerueth the ſame, according 10 to the purpoſe of his will.

I beleeue alſo and cõfeſſe, Jeſus 11 Chriſt the only Sauiour and Meſſias, who being equall with 12 God, made himſelf of no reputation: but tooke on him ỹ ſhape of a ſeruant, and became 13 man in al things like vnto vs (except ſinne) to 14 aſſure vs of mercie and forgiueneſſe. For when through our 15 father Adams tranſgreſſion, we were become children of perdition, there was no meanes to bring vs from that yoke of ſinne and damnation, 1 but onely Jeſus Chriſt our Lord, who

giuing

1.Ro.10.b
2.Ge.17.b
Pſal.36.a.
130.a.
3.Gen.1.a.
Ephe.4.a.
4.Gen.1.d
1.Iohn.3.b
Math.3.d.
and 28.d.
5.Heb.1.
Prouer.8.e
6.Gen.1.a
Iere.32.b.
Pſalm.33.c
7.Gen.1.d
Ephe.4.a.
Coloſ.3.b.
8.1.Cor.6
Iohn.17.a.
Pro.16.a.
9.Mat.6.d.
Luke.17.c.
1.Peter.5.c
Phil.4.a.
10.Ephe.1.b
Math.1.d.
Actes.1.b.
12.Tit.1.d
12.Ioh.1.c
Phil.2,a.
1.Tim.3.d.
1.Ioh.5.d.
Rom.9.b.
13.Heb.2.
Phil.2.a.
14.Ro.8.f.
15.Gen.3.
Rom.5.d.

giuing vs that by 2 grace, which was his by nature, made vs through faith the 3 children of GOD, who when that fulnesse 4 of tyme was come, was cõceiued by the power of the 5 holy Ghost, borne of the virgine Marie, according to the flesh, and 6 preached in earth the Gospell of saluation, till at length by tyrannye of the 7 Priestes, he was giltlesse condemned vnder Pountius Pylate, then President of Iewrie, and most slaunderously hanged on the Crosse betweene two theeues, as a notorious trespasser, where taking vpon him the 8 punishment of our sinnes, he deliuered vs from the curse of the lawe.

1. Acts. 4. b
1. Pet. 2. a.
Esa. 28. d.
Rom. 9. g.
2. Iohn. 1. b
Heb. 1. c.
Rom. 1. a.
Psal. 2. c.
3. Gala. 3. d
Rom. 8. c.
Iohn. 1. d.
Ephe. 1. a.
4. Gala. 4. a
Acts. 2. c.
5. Esay. 7. b.
Luke. 1. a.
6. Act. 10. f.
Roma. 1. a.
7. Iohn. 6. c
11. f. g. 12. c
Math. 22. b
and 17. b.
Luke. 23. e.
Esay. 5. 3. c.
8. Gala. 3. b

And for asmuch as he beeing onely God, could not feele Death, neither beeing onely man, could ouercome Death, he ioyned both together, and suffered his humanitie to bee punished with most cruell death: feeling in himselfe the anger and seuere iudgement of God, euen as if he had beene in extreme torments of 1 Hell, and therefore cryed with a loude voyce, my God, my God, why hast thou forsaken mee? Thus of his free mercie without compulsion, he offered vp himself as the onely Sacrifice to purge the sinnes of al the world, so that all other Sacrifices for sinne are blasphemous, and derogate frõ the suffi-

1. Acts. 2.
1. Pet. 2. d.
Esay. 53. c.
2. Psal. 12. a
Math. 27. c.
3. Esa. 53. a
He. 9. c. x
Gala. 1. a.
Rom. 4. d.
and 5. b.
1. Ioh. 1. b.

tience hereof: the which death, albeit it did
4.Colo.1.c ſufficiently 4reconcile vs to God, yet ẏ ſcriptures commonly doe attribute our regenera-
5.Rom.x.b tion to this 5 reſurrection. For as by 6 riſing
1.Pet.1.a. 6.Mat.28.b againe from the graue the third day, he 7 conActs.10.f. quered death, euen ſo the victorie of our faith
7.Cor.15. 2.Cor.13. ſtandeth in his reſurrection, & therfore without the one, wee cannot feele the benefite of
8.Rom.4.b the other. For as by his death 8 Sinne was taken away, ſo our righteouſneſſe was reſtored by his reſurrectiõ. And becauſe he would
9.Ephe.4.d 9 accompliſh all thinges, and take poſſeſſion
Iohn.14.c. for vs in his Kingdome, he 10 aſcended into
Ephe.2.b. heauen, to inlarge ẏ ſame Kingdome, by the
x.Mat.16. Luke.4.g. aboundant power of his Spirite: by whome
Acts.2.b. we are moſt aſſured of his 11 continuall 12
1.Cor.15. 11.Lu.24. interceſſion towards God the Father for vs.
Iohn.14.b. Acties.2.a. And although he bee in 13 heauen as tou-
11.Ro 8.g Heb.9.f. ching his corporall preſence, where the Fa-
1.Iohn.3.c ther hath now ſet him at his 14 right hande,
13.Act.1.c and 5.c. committing vnto him the adminiſtration of
14.Col.3.a 15 all thinges, as well in heauen aboue, as in
Rom.8.g. Heb.1.a. earth beneath, yet is he 16 preſent with vs his
15.Ephe.1 members, euen to the ende of the worlde, in
Phil.1.b. Coloſ.2.c. preſeruing and gouerning vs with his effec-
16.Math. 28 d. tuall power and grace, who (when al things
17.Act.1.b 17 are fulfilled, which God hath ſpoken by
Acts.3.c. the mouth of al his Prophets ſince the worlde began)

began) wil come in the ſame 18 viſible forme, in the which he aſcended with an vnſpeakeable 19 maieſtie, power, and company, to ſeparate the Lambes from the Goates: the elect from the reprobates. So that 20 none whether he be aliue thē, or dead before ſhal eſcape his iudgement. 18. Ma. 23. Phil. 3. c. 19. Mar. 24 Acts. 10. f. 1. Cor. 15. c 1. Theſ. 4. 20. Mat. 3. 1. Iohn. 5. c 1. Pet. 1. b.

Moreouer, I beleeue and confeſſe the holy Ghoſt 21 God equall with the Father and the Sonne, who regenerateth and ſanctifieth vs ruleth and guideth vs into al trueth, perſwading moſt aſſuredly in our 22 conſcience, that we be the children of God, brethren to Ieſus Chriſt, and fellowe heires with him of life euerlaſting, yet notwithſtanding, it is not ſufficient to beleue that God is omnipotent, and mercifull, that Chriſt hath made ſatisfaction, or that the holy Ghoſt hath his power and effect, except we doe 23 applye the ſame benefites to our ſelues, which are Gods elect. 1. Cor. 6. Iohn. 16. d. Acts. 16. d. 21. Ro. 8. c. Gala. 4. a. 22. Aba. 2. 23. Ioh. 3. d 24. Ma. 16. Iohn. 10. a. Ephe. 5. b. Rom. 8. a. Cant. 2. c. 15. Ephe. 1. Coloſ. 12. c

I beleeue therefore and confeſſe one 24 holy Church, which as 25 members of Ieſus Chriſt the onely head 26 therof, 27 conſent in faith, hope & charitie, vſing the gifts of God whether they be temporall or ſpiritual, to the profite and furtheraunce of the ſame, which Church is not 28 ſene to mans eye, but onely knowne to God, who of the loſt ſonnes of Adam, 1. Cor. 12 c 26. Ephe. 4 27. Ephe. 4 Phil. 3. a. d. Coloſ. 3 a. 28. Act. 2. g and 4 g. Rom. 12. c. 1. Cor. 7. b. Ephe. 4. c. 29. Ro. 11.

29.Ro.9.c Ephe.1.a.b dam, hath ordeyned ſome as 29 veſſelles of wrath to damnation, and hath choſen others as veſſels of his mercy to be ſaued: the which 30.Ro.8.c. Ephe.5.c. in due tyme, hee 30 calleth to integritie of life, and godly conuerſation, to make them a glorious Church in himſelfe. But that 31.Ma.18. 1.Cor.15. Church which is 31 viſible and ſeene to the eye, hath fower tokens and markes, where- 32.Ma.28. Rom.10.c. by it may bee knowne. Firſt, the 32 word of 11.Cor.3. God, conteyned in the olde and newe Teſta- Ephe.2.d. 2.Tim.3.d. ment, which as 1 it is aboue the authoritie 2.Pet.2.d. of the ſame Church, and onely 2 ſufficient to 1.Eph.2.d. inſtruct vs in all thinges concerning ſalua- Math.17.c Ioh.1.a.b. tion: ſo is it left for 3 all degrees of men to 2.Ioh.20.g reade and vnderſtād. For without this word 1.Tim.3.d. 3 Ioſu.1.d. 3 neither Church, Counſaile, or degree, can Iohn.5.c. eſtabliſh any poynt touching ſaluation. The 4.Ephe.5.c Math.15.b ſeconde is the holy 5 Sacraments, to wit of 5.Ma.26.c Baptiſme and the Lordes Supper: which Rom.4.c. Ephe.5.f. Sacraments Chriſt hath left vnto vs, as ho- 6.Ephe.2.a Titus.3.b. ly ſignes, and ſeales of Gods promiſes. For Galat.3.c. as by Baptiſme once receiued, is ſignified Rom.7.d. that we (as well Infaunts, as others of age Rom.4.a. Pſalm.31.c and diſcretion) being ſtraungers from God, by originall ſinne, are receiued into his fami- lie and congregation, with full aſſuraunce that although this roote of ſinne lie hid in vs, yet to the elect it ſhall not bee imputed: ſo the

2 Supper declareth that God 3 as a most pro- 2 j. Cor xi.
uident father, doth not only feede our bodies, 2. Ioh. 6. d.
but also spiritually nourisheth our Soules, 3. Heb. 5. b.
with 4 the graces & benefites of Iesus Christ: Iohn. 5. d.
(which the Scripture calleth eating of his 4. Mat. 8. b.
flesh, and drinking of his blood, neither must Luke. 17. a.
wee in 5 the administration of these Sacraments, follow mans phantasie, but as Christ himselfe hath ordeyned, so must they be ministered, and by such as by *ordinarie vocation Leuit. 15. d
are thereunto called. Therefore, whosoeuer reserueth and worshippeth the Sacraments, or contrariwise contemneth them in tyme and place, procureth to himselfe damnation. The third marke of this Church, is Ecclesiasticall discipline, which standeth in admonition, and correction of faultes. The finall ende whereof is Excommunication, by the consent of the Church* determined, if the of- Eccle. 19.
fender be obstinate. And besides this Ecclesiasticall discipline, I knowledge to belong to this Church a politique* Magistrate: who 1. Cor, 5, a
ministreth to euery man Iustice, defending the good, and punishing the euill. To whom wee must render honour and obedience in all Rom. 13, a
thinges, which are not 1 contrarie to the Sap. 6, a, Titus. 2, a,
worde of GOD. And as 2 Moses, Ezechias, 1. Pet. 2, c
Iosias, and other godly Rulers purged the

Church

3.Tim.4.a. Church of God from superfluous and Idola-
Colos.2 d. trie, so the defence of Christes Church apper-
Math.13.b taineth to the Christiã Magistrates, against
Esay.29.b. al Idolaters and Heretikes, as Papistes, A-
He.8.c.x.e nabaptistes, with such like limmes of Anti-
Acts.10.g. christ, to roote out al ꝫ doctrine of Deuils, and
1.Ioh.2.a. men, as ꝑ Masse, Purgatorie, *Limbus Patrũ*,
Rom.7.c. praier to Saincts, and for the dead, free will,
Gala.5.c. distinction of meates, apparel, and daies, vo-
Colo.2.c. wes of single life, presence at Idols seruice,
Rom.14 a. mans merites, with such like, which drawe
1.Tim.4.a. vs from the societie of Christes church, wher-
Math.19.b in standeth ꝑ only remission of sinnes purcha-
1.Cor.7.b. sed by Christes blood, to al them that beleue,
Acd 10.f. whether they be Iewes or Gentiles, & leade
1.Cor.6.c. vs to vaine confidence in creatures, and trust
Luke.17.c. in our owne imaginations. The punishment
Rom.3.c. whereof, although God oftentimes differeth
1.Cor.3.c. in this life, yet after the generall ꝛ resurrecti-
Gala.4.b. on, when our soules and bodies shall rise a-
1.Esa.33.d gaine to immortalitie, they shall be ꝛ damned to
Math.28.c. vnquenchable fire, and then wee which haue
Iohn.20.c. forsaken all mans wisedome, to cleaue vnto
1.Cor.5.d. Christ, shall heare that ioyfull voyce: Come
Re.1.b.x.b ye blessed of my Father, inherite the King-
Ephe.2.d. dome prepared for you from the beginning
1.2.Pet.2.a of the world, & so shall goe triumphing with
Iude. him in ꝯ bodie and soule, to remaine euerla-
Rom.9.b.
1.Act.24.d
1.1.Cor.5.
Phil.3.d
1.Thes.3.d
2.2.Thes.4
1.Ioh.1.c.
Esay.30.g.
Iohn.5.c.
1.Ma.25.d

stingly

stingly in glorie, where wee shall see GOD to face to face, and shall no more neede to instruct one an other, for we shall know him from the highest to the lowest: to whom with the sonne and the holy Ghost, be al praise, honour, and glory, now and euer. So be it.

1.2.Thes.4. Iohn.5.c. Esay.15.d. 1.Co.13. 1.Ioh.3.a. Iere.29.f. Heb.8.c.

¶ *A forme of Praier to God the Father, the Sonne, and the holy Ghost.*

ALmightie and euerliuing God, the eternal father of our Lord Iesus christ, which of thy vnmeasurable goodnesse hath opened thy self vnto vs, and with a loude voyce hast sayd of thy sonne Iesus Christ our Lorde, heare him: O maker and preserver of all thinges, with thy coeternall Sonne our Lorde Iesus Christ, which remayneth with thee, and was manifested at Ierusalem, and with thy holy spirite, which was poured vpon the Apostles: O wise God, mercifull Judge and mightie Lord, which hast said: as truely as I liue, I will not the death of a Sinner, but rather that he should conuert and amend: which also hast sayd: call vpon me in the day of thy trouble, and I will deliuer thee: haue mercie vpon vs for Iesus Christes sake, who thou wouldest of thy marueilous and incomprehensible counsaile, should be made for vs a slaine Sacrifice, mediatour, reconciler, and

peace

peace maker, to the ende that thou mightest shew thy exceding great wrath against sinne, and thy inestimable mercie towardes mankinde. Sanctifie and illuminate our hearts and soules, with thy holy spirit, that we may truely beleeue in thee, cal vpon thee, be thākfull vnto thee, and obedient to thy holy will. Defend, gouerne, and cherish thy Church as thou hast promised, saying: this is my couenaunt that I haue made with them: my spirite which is in thee, and my worde which I haue put in thy mouth, shall not departe from the mouth of thy seed for euer. Preserue those kingdomes and common weales, which giue harbour to thy people, and maintaine the ministrie of thy holy word, and Gospell, that the Kingdome of thy Sonne Iesus Christ may increase and shine throughout all the world.

¶ *A Prayer to God the Sonne.*

O Iesus Christ, sonne of the euerliuing God, crucified for vs, and raised also from the dead, & now raigning at the right hande of the Father, that thou maiest giue giftes vnto men, which hast said, come vnto me al ye that labour and be heauie laden, and I will refresh you: haue mercie vpon vs, and pray for vs vnto the eternall Father: sanctifie and gouerne vs with thy holie

spirit,

ſpirite: helpe and ſuccour vs in all our neceſſities, as thou haſt promiſed, ſaying: I will not leaue you comfortleſſe.

¶ *A Prayer to God the holy Ghoſt.*

O God holy Spirite, powred vpon the Apoſtles, which was promiſed vs by the Sonne of God our redeemer, to kindle in vs a true knowledge and inuocatiō to GOD, as it is written, I will powre vpon you the ſpirite of grace and compaſſion: Make to ariſe in our hearts a true feare of God, and a true faith and knowledge of the mercie, which the eternall father of our Lord Jeſus Chriſt, hath promiſed vnto vs for his Sonnes ſake. Be our comforter in all counſailes and daungers: Illuminate our vnderſtanding, and fill our hearts with newe affects, and ſpirituall motions, and renewe vs both in ſoule and bodie, that wee may dye to ſinne, and liue to righteouſneſſe, & ſo in true obedience may praiſe the father of our Lorde Jeſus Chriſt, and his Sonne our redeemer, and thee alſo our comforter euerlaſtingly.

¶ *You may alſo forme your prayer to the holy Ghoſt in this ſorte.*

O holy and bleſſed Spirite, together with the Father and the Sonne our true and euerliuing GOD, full of Maieſtie and power

wer, which with thy heauenly inſpiration, quickneſt the minds of thoſe that afore were dead in ſinne, makeſt ioyful the hearts of the faithfull penitent, bringeſt into the way of truth al ſuch as haue erred, and gone aſtray, comforteſt the ſoules of ſuch as hunger and thirſt after righteouſneſſe, and plenteouſly enricheſt thoſe with diuers gifts which aſke them in Jeſus Chriſtes name: purifie our hearts (wee beſeech thee) and inflame them with the fire of thy loue: Repleniſh them with thy heauenly benefites, and ſpirituall bleſſinges, that they may bee made meete tẽples for thee: leade vs into al trueth, which art the onely fountaine of truth, and mortifie in vs whatſoeuer proceedeth not of thee. Arme vs againſt the craftie aſſaultes of the wicked worlde, and againſt the ſinfull luſtes of the filthie fleſh, that we being indued with grace from aboue: by thy holy inſpiration, may walke forwardes in newnes of life, in holines and righteouſneſſe, all the daies of our life.

BIBLIOTHECA BODLEIANA

FINIS.